

THE

# The Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

## CHRISTMAS.

"A MERRY Christmas to you," readers, aye, a right merry Christmas. The greeting sanctioned by immemorial usage, and growing out of the depths of our common humanity, expresses now, as it always has done—now, perhaps, more fully than ever—a wish which we are glad to feel, and the utterance of which gives us unalloyed gratification. "There is a time to weep, and a time to rejoice," and the heart's laughter is probably as salutary in its effects as its days of mourning. When it is a spontaneous response to gladsome impulses which reach it from without—always taking for granted that it does not transcend the limits of sober reason—it resembles a ray of sunshine let in upon a damp and darksome place. It is not only cheering in itself, but it dissipates unwholesome humours. So, at least, most people have found it—so, we hope, our readers may find it to-morrow.

Even now, within a few hours of the great holiday of Christendom, it is vain to speculate and it would be presumptuous to pronounce upon the atmospheric conditions of the day. The signs at present are that Father Christmas will not visit us this year in that typical garb in which he is commonly represented as accustomed to clothe himself. We can hardly anticipate that he will don his snowy mantle, or wear his jewels of ice, or display his wintry crown. As yet there is no probability that the forenoon of Christmas Day will offer to such as delight in the pastime of skating a rarely-occurring opportunity for taking that exercise, nor can we glean from passing phenomena any probability that snow will proffer to the young any additional material for gamesomeness. We must take these things as we find them—not merely content, but thankful, to make the best of circumstances as they may occur. Mild, open, sunny, Christmas will, no doubt, give the greatest pleasure to the greatest number. If only the day be fine, and a fair opportunity be supplied to the inhabitants of our populous places to catch a breath of fresh air, a glance at the face of Nature, and that exhilaration of spirit which comes of change of scene and intercourse with the works of the Creator, we shall have abundant reason for thankfulness, and "a Merry Christmas" will be the lot of the majority. After all, however, our foresight extends but a very little way beyond

the present moment, and, albeit we may know what we should most like, we know not what would be best for us. But of this we may happily be confident—that our times are in the hand of Supreme Wisdom and Infinite Love, and that they are better there than they would be under our own control.

Christmas again! so soon, but not unwelcome. The festival is intended to be, and for the most part is, a somewhat coarse and human expression of a Divine sentiment. The song of the angels embodies that sentiment most perfectly, and it has left, as it were, a ripple of music in harmony with it upon the minds of men. It has created an atmosphere under the action of which it is possible for unselfish benevolence to spring up in the soil of the human heart. There is at this season, and especially upon Christmas Day, a vernalism (if we may so designate it) in the air which breathes upon our spirits. The influence which surrounds us exerts a softening power. We become more easily associated in kindly feeling with others. We are more conscious than ordinarily of the brotherhood of man. Like that "touch of nature" which "makes the whole world kin," the Christmas festival reminds us of the close relationship we sustain to our race. It inspires us with "good-will." It makes us more susceptible to the blessedness of "peace." It touches, or ought to touch, the springs of our kindest affection. True, we may resist its melting effluvia, but it will require some unusual effort to do so. For this reason, among others, we welcome Christmas. So far as its influence extends, it is in the direction of benevolence and fraternity. It may fail—it does undoubtedly fail in numberless instances—of conducting to this result, but, estimated broadly, its general effect upon the world is one that the world greatly needs, and for which it ought to be intelligently grateful.

Christmas Day has become a sort of family institution, and, as such, it has won the sympathy of most men. What a world of joy and sorrow, of thankfulness and resignation, of humbled pride and outflowing affection, of tears and laughter, of new strength to old bonds, and reunion of bonds that have been broken or worn down by the rude commerce of the world to a thread, does it open to us! What a chain of family associations is attached to it! What germs of thought and feeling does it drop into the hearts of the children, and what profitable suggestions does it minister to parental love! Oh! we would not lose the wholesome, genial, heart-uniting power of Christmas, for anything we can distinctly estimate that might be substituted for it. Family life is the basis of national life. We are as a people substantially what our homes are. The virtues which dwell in the latter exhale their fragrance for the benefit of the former. Let us guard with sleepless jealousy all that tends to make our homes more dear to us, and, in this spirit, let us avail ourselves as far as possible of the advantages and resources of Christmastide.

The season prompts to open-handed liberality. We must forget for a little while the laws of economical science. All laws, or what men call laws—which, after all, are but a generalisation of the facts which come within range of their limited experience—admit of exceptions. Bounty has its days of privilege, as prudence has its times of right. The impulses of the heart must

occasionally be satisfied, as well as the conclusions of the brain. We can hardly have a right merry Christmas without making some decided endeavours to diffuse gladness around us. If we are ourselves disposed to smile, let us also try to win a smile from those who but rarely exhibit one. "Please remember the poor," is the natural language of the Christmas festival. Let us multiply our own enjoyments by giving a share of them to those whose ordinary experience is one of labour and sorrow. We are but stewards of what we possess. Be it our pleasure and our duty, looking beyond the circle of our own households, to let in upon other families less favoured than our own a bright beam of sunlight to cheer them in the hard battle of life they are called upon to sustain!

## MR. JOHN MORLEY ON NATIONAL EDUCATION.

WHEN Mr. Morley's articles on "The Struggle for National Education" were appearing in the periodical which he so ably edits, we more than once called attention to the nature and tendency of his arguments. And now that these articles have been collected into a volume, with an additional chapter on free schools, we feel so strongly the importance of the contribution thus offered towards the solution of the most pressing question at issue in our home politics, that we shall make no apology for returning to the subject once more. We trust that this volume will find thousands of readers even among those to whom Mr. Morley's name may have associations that are rather repellent than attractive. We have incurred the reprobation of the *Spectator* by extending a hand to those from whom we seriously differ in religious opinion, for the attainment of ends which, we believe, would be beneficial to religion. But we are convinced that if Nonconformists who have the courage of their opinions will carefully read the book before us, they will be confirmed afresh in the belief that it is high time to make use of all the legitimate influences afforded by the circumstances of the time, to put an end to a scandal on which the faith of many is making shipwreck. The scandal is this—that religion is made the stalking horse of priesthood, obscurantism, and spiritual tyranny; that the imperfection of our elementary school system is a disgrace to the country, and yet is irremediable because the vested interests of an established clergy stand in the way. If we use strong language it is justified by facts; and it is the pointed, clear, and telling manner in which those facts are put by Mr. Morley which constitutes the special value of his book.

Putting on one side our author's views on free instruction, into the criticism of which we do not mean now to enter, his argument may be briefly summed up in his own words (p. 98). "Our contention is that at present we are paying increasingly large sums of money to sectarian schools, and that these schools do not, and cannot, so long as they remain under the control of sectarian authorities, perform the work for which they are paid, and for which their managers and champions take most extravagant credit." In support of this position he commences by insisting that Nonconformist objections to the 25th Clause are ridiculously travestied and misunderstood. He would rather suspect the sectarian arrogance of those who defend, than the sectarian envy of those who attack it. "The political history of our Episcopal Establishment, alike in England, Scotland, and in Ireland, has been one long and unvarying course of resolute enmity to justice, enlightenment, and freedom." "Dissent is not picturesque, but it possesses an heroic political record. It has little in the way of splendour and state, but it has a consistent legend of civil enlightenment. It may lack mild

majesty, but it has always shown honest instincts." These being the opposing powers, the 25th Clause is the symbol of victory to the one side or the other. The amounts actually paid under it may be trifling; and such payments in themselves are no more objectionable than grants for sectarian purposes from the Consolidated Fund. But then it is the newest element "in an enormous process of denominational endowment." Its endorsement and continuance assures to the Establishment a prolonged lease of power in the national schools. Mr. Morley then proceeds to examine the use that has been made of this power hitherto. And his contention is that clerical school managers have had much more regard for the maintenance of their own sectarian supremacy than for the liberal instruction of the children whom they have been so anxious to keep under their charge. He supports this view by the statistics furnished in the reports of the Education Department. It has been supposed, by some supporters of the present system, that this part of Mr. Morley's argument has been much invalidated by Mr. Fitch's criticism on certain fallacious calculations of Mr. Joseph Payne, which had been adopted by our author. But without passing any judgment on the controversy between the two gentlemen named, it is sufficient to observe that in reprinting his articles Mr. Morley has omitted all reference to Mr. Payne's figures, without the slightest damage to his own argument. We note, however, an error on p. 21, where we are told that "of all the children over ten, who were examined in the year ending Aug. 31, 1872 (namely 318,934), only 122,704 passed in all the subjects of even the three lower standards." An impression is here unintentionally conveyed that the latter figures represent the whole number of children over ten who passed in any standard. Our author by an oversight omits to mention that an additional number, namely 63,982, of these children passed without error in one or other of the standards, iv.—vi. The best way of putting the matter is this—that out of a population of twenty-three millions, five-sixths of whom are dependent on elementary schools for the education of their children, only 318,934 over ten years of age were presented for examination at all. Out of these, very nearly two-thirds, or 203,172, were presented in the three lower standards. And their state of instruction proved to be so low, that 80,468 of them broke down either in reading, writing, or arithmetic. Yet they made 250 attendances at school during the preceding year, or they could not have been examined at all; and it is ridiculous to suppose that this was their first, or even their second year of school instruction.

Let our readers bear in mind what was the highest standard in which any of these children were tried—in reading, "a short paragraph from more advanced reading-book"; in writing, "a sentence slowly dictated once by a few words at a time from the same book"; in arithmetic, "long division and compound rules (money)"; let our readers farther note that the "more advanced reading-book" is commonly almost learned by heart through constant repetition, while the sentence (slowly dictated) is from the same book—and if these facts do not move them to shame and indignation, shame for the apathy that endures this state of things, and indignation against the clerical bigotry to which it is mainly due, we should almost despair of our country.

In the remainder of his book Mr. Morley argues forcibly that the avowed sectarian jealousy of denominational schoolmasters gives such a bias to their aims and methods as fully explains their failure to secure any reasonable measure of secular instruction. "WANTED, at once, 50,000 souls from Dissent. Of your charity help!" Such is an advertisement quoted from the *Church Times*, with the explanation on inquiry that it is found that the 50,000 are wanted for a Church school. Is it likely that managers with such aims will care much about secular instruction? But Mr. Morley hits, if possible, even a worse blot in our present system, when he proceeds to consider the training of teachers, and to show that this most important national work is almost entirely surrendered to those whose principal aim is to make the schoolmaster a humble dependent of the parson. We wonder that this particular branch of the subject has not attracted more attention. We have heard it repeatedly said by practical educational reformers that their chief difficulty is to find teachers who feel the need or appreciate the value of improved methods. And we are persuaded that this difficulty is insuperable except by the establishment of national training colleges, the directors of which, being entirely shut out from sectarian aims will be free to consider with unbiased minds the superior school organisation and more scientific methods

adopted in Germany, Holland, and the United States.

The masterly arrangement, the clear and vigorous language, the telling illustrations, and outspoken earnestness which characterise "The Struggle for National Education" must make the book interesting and impressive to any class of readers. But its chief value in our eyes is the keen force with which it dispenses the mist that bigotry and false sentiment have gathered around this question, and the successful effort it makes to raise the controversy above any mere squabble for sectarian supremacy, into a question between a people intellectually famished and priestly monopolists of the sources of knowledge.

#### ECCLESIASTICAL NOTES.

THE English Church Union, which is the rallying point of the extreme High-Churchmen, held a meeting last Tuesday evening, at which some of its members spoke out in an extraordinary manner even for them—not a manner much calculated to increase one's respect for them as members of the Established Church, but indicative, perhaps, of a more hopeful state in the future. In the Report which was presented to the meeting the doctrines of Confession and Absolution, as taught in the formularies of the Church, were boldly defended. "It is useless," says the concluding sentence upon this subject—"it is useless to argue that the Church of England does not uphold the ancient doctrine of the power of the Keys." On the Education question it is remarked that Churchmen have no reason to be dissatisfied with the results of the recent School Board elections. Attention is next called to ecclesiastical prosecutions, and it is stated that it has been determined to object, in future, to all such prosecutions as being contrary to public policy, and also to represent to the bishops in the strongest terms how extremely undesirable it is that their offices should be made the tools of personal malice and party prejudice. The Committee is of opinion that all matters of dispute should be referred "to a competent assembly, representing adequately the entire Anglican communion"—that is, as regards time, supposing the Establishment still to be in existence, to the Greek Kalends, for the report defends the connection of Church and State, and deprecates the occurrence of any such violent catastrophe "as that which has so disastrously overtaken the Church of Ireland."

So much for the Report. The speeches which followed were not quite of so mild a character. The president, Mr. Wood, expressed nothing but congratulation as to the results of all the prosecutions that had been levelled against them, while as to their authority, "the bishops declared that the decisions of the Privy Council had no binding weight in such matter on the authority of the English Church." He expressed his cordial agreement with the statement on confession that had recently been put forth by Dr. Pusey and his friends, while, if others wanted the Prayer-book altered, "it would be seen, in unmistakable colours who are the innovators and who are the faithful members of the Church of England." Then came Archdeacon Denison in one of his most Denisonian speeches. First, the archdeacon attacked the Establishment,—

I am not sanguine for the condition of the Church of England under the Establishment. I am most sanguine, God be thanked, for the prospects of the Church of England when the Establishment shall cease to be. That it will cease to be—not possible in my time, for I am old (but things really take place so very quickly now-a-days that I should not be surprised if it did)—but that directly there comes anything in the shape of a convulsion in this country it will cease to be, I have no manner of doubt, and I want especially, as far as it is possible, to lend my humble aid in driving back the minds of the Catholics of the Church of England away from the Establishment, and to the principles of the Church of England before the Establishment existed, in order that they may be prepared for the position which they will have to occupy when the crisis comes. I know many people quarrel with the term establishment. I see a good friend of mine has been writing letters to the *Guardian* asking when the Church of England was established. Why, dear me, what can be the difficulty? I suppose there is such a thing as the Act of Submission of 1534, and there have been such things as the Acts of Uniformity of 1549, 1552, 1559, and 1662. There are heaps of Acts of Parliament concerning the Church, and why on earth should any man ask what is the meaning of the Church being established by law? Of course it is established by law; it is not established by anything else. Therefore I do not understand the difficulty.

The archdeacon went on, in characteristic fashion, to attack the "conspiracy of the bishops." In this manner,—

Some of the bishops, when the decision of the Judicial Committee was that they were to go round to the front of the table, went round, and then when there came another decision saying they were to go to the north end went to the north end; in short, they are the absolute creatures—I do not use the expression in any

injurious sense—their action is the creation—of the most contradictory judgments that ever were uttered at any tribunal; and I suppose if judgments were delivered turning the bishops round in every possible position at the Holy Altar they would obsequiously obey them.

And this,—

Cases are multiplying in which all manner of difficulty is being thrown in the way of Church work by those bishops who are conspiring. Now, mind, I say it is a conspiracy, and nothing else—I do not say of all the bishops, for I do not believe they have all come into it yet.

And this,—

I have talked to a good many of my friends the bishops in private—and it is a remarkable thing how different an abishop is when you talk to him in private, and then see him, perhaps, the next day at a meeting; I do not know any more extraordinary.

And, at the close, said the archdeacon, if remonstrance should fail, "the time has come to break with the bishops." Subsequent to this there was a great deal of the same sort of speaking. But how can these clergymen remain in the Establishment?

We may take, with this, some recent anti-confessional meetings. Such meetings are being held in many places, but, for the most part, all that is done is to protest against the practice of the confessional. This is very well, but how can English Churchmen do it when the practice is advised and sanctioned by their formularies? Well, just as they do a great many other things, so incongruous and so inconsistent, that it requires a very large charity to acquit them of dishonesty. We have recently had anti-confessional meetings at High Wycombe, at Norwich, and at York. We read much the same thing in all the proceedings—talk about "dangerous innovation"; about an "organised conspiracy," about "demoralising influence," about "pestilential miasma," and so on. What is the use of all this while the formularies of the Church remain as they are? What is the use of it while a bishop—the Bishop of Chichester—can write, in reply to a memorial from an anti-confessional meeting at Brighton, as follows:—

Any attempt to introduce the system of Roman confession and absolution I should certainly desire to resist. But I am not prepared to condemn all confession and absolution, inasmuch as the Protestant Reformed Church of England, in common with other Protestant bodies, does make provision in certain cases for both.

No pastor of our Church could refuse to listen to confession made to him privately, under circumstances specified in our formularies; where consciences, burdened or disquieted, required counsel and comfort. And, if after confession made, the benefit of absolution should be humbly and heartily desired, that, also, could not be withheld.

This prelate has been taught by events. He is not disposed to prosecute the confessionalists. On the contrary, he believes in religious liberty and in the foolishness of persecution. So he further writes:—

I do not doubt that all who voted for the second resolution are anxious to maintain all our cherished liberties, both civil and religious, but those who disagree with them will count the right of confession as a part of their liberty, and will oppose measures of severe repression as unsuited to the tolerant spirit of the times. Such measures would be called persecution, and would be felt and resented as persecution. Now, persecution has never yet succeeded in eradicating religious convictions, even when mistaken, nor in stifling the activity which proceeds from them. Compulsion can neither convince nor convert. I would rather rely on the truth spoken in love, for I believe it is the more prevailing as it is the more excellent way. The meaning of all which is that the Confessionalists ought to be let alone.

The enthronement of the Bishop of Winchester has given occasion for an antiquarian note in the *Rock*, stating how enthronements were celebrated in olden times. This for instance, was the provision made for the enthronisation feast of Archbishop Neville in the reign of Edward IV. :—

Three hundred "tunnes" of ale, one hundred "tunnes" of wine, one pipe of "Impocrasse" (mulled wine), one hundred and three oxen, six wild bulls, a thousand "muttons," three hundred and four "veals," three hundred and four "porkes," four hundred swans, two thousand geese, a thousand capons, two thousand "Pygges," a hundred dozen quails, a hundred dozen peacocks, two thousand "Chykyns" five hundred "partridges," four hundred "woodcockes" (and other birds innumerable), more than five hundred "stagges," four thousand cold Venison pasties, fifteen hundred hot Venison pasties, three thousand cold custards, three thousand hot custards, three thousand dishes of "gelly," six thousand "pykes and other fishes," twelve "porpoised and seals," (!!) besides "spices, sugared delicacies, &c., in plente."

Now this, at the present day, is simply amusing—as will be some of the ceremonies of our time to our descendants. But the *Rock* could not let the occasion go by without a hit at its opponents, which is given in the following foul fashion:—"How long will it be, we wonder, before the 'Catholic revival' revives such scenes as these? Mr. Stanton, of St. Alban's, who loves a tumbler of toddy and a rubber of whist, would be quite in his element here." Are there no Evangelical clergymen—gentlemen—to cry "Shame!" at this?

An incident which occurred at the meeting held

at Exeter Hall last Tuesday, to welcome the delegates from the Evangelical Alliance Meeting at New York, created a good deal of surprise and amused consternation. The Dean of Canterbury, Dr. Payne Smith, was speaking, and, referring to the attacks which had been made upon him for his communion with those who were not Episcopalians, said :—

In this case there was no law whatsoever—no canon of the Episcopal Church of America, or anything which he had broken. Here, in England, it may be that we have to pay the penalty for our position as members of an Established Church—it is not all gain on our side—(cheers) there is loss as well as gain, but in America there is no such thing as an Established Church.

This reference, we are told, was received by a long demonstration of cheering, to the evident surprise and amusement of many gentlemen on the platform. The Dean, however, went on to say :—

All communities there are equal in the sight of the law, and each one can make its own laws, its own canons, its own arrangements. He was there as an Episcopalian, and he did not consider that he compromised his principles by being present at that communion. There were differences on minor matters, but on that cardinal point of faith in the death of Christ, which was symbolised in the Holy Communion, there was no difference. He could not imagine why the Holy Communion should be made into a bone of discord. He believed there was no greater profanation than to pervert that Sacrament into a test of the particular communion to which anyone might belong. It was with sorrow that he found that his own Episcopal Church was the only one that found fault with him.

That is to say, the Dean found that his own Church was the only one possessed of a sectarian spirit. Has he not found this to be the case before?

We have another and very notable illustration of this, as well as of the so-called "loyalty" of some Churchmen, in a correspondence which is now going on in the *Church Herald*. We quoted, a fortnight ago, what the *Church Review* had said upon the Queen's communicating in a Presbyterian Church. We now have the Rev. Edward Wilson, rector of Topcroft, writing that, "If our honoured Queen be so ill-advised as to recognise by her acts the Presbyterian schism, I can but contemplate the unhappy fact in silent sorrow." An anonymous writer says :—

How Her Majesty's conduct on this occasion has been passed over so lightly I cannot imagine. We have heard of protests against a Lutheran standing sponsor for a prince, and against royal marriage in Lent, and great fuss was made over Her Majesty's attending a Presbyterian Communion, but in no possible light can any of these acts be compared with this last, which yet is almost passed over as a matter of course, when the very possession of the throne itself is affected by it. Contemning the Church has been found by Sovereigns, etc., this, a suicidal policy; it is like sawing the branch on which one is seated.

We trust that Her Majesty and her Ministers read the *Church Review* and the *Church Herald*.

#### ARCHDEACON DENISON IN KENSINGTON.

(From a Correspondent.)

On Sunday morning last Archdeacon Denison, who with a true Hibernian impulse seems "to love an ecclesiastic row," honoured this beclouded or benighted district with his "Venerable" presence, and taught an attentive congregation the principles of what has justly been called "another" gospel. As the old Gospel does not tolerate the semi-priestly assumptions of the Ritualistic sect or school, some ancient novelties have been discovered, buried under half-forgotten rubrics, and these the archdeacon taught on Sunday last, "telling us a few true things which were not new, and many new things which were not true." Of course the thoughts of our readers who live in Kensington run at once to the Kensington parish church, where the truly Venerable and Very Reverend Archdeacon Sinclair officiates. No, no; not at St. Mary Abbots, nor at St. Barnabas', nor at St. Jude's or St. John's, or at St. Paul's, or at St. Michael's All Angels—no, nor even at "All Saints" Church did the versatile and voluble preacher-priest deliver his message, but at the church dedicated to St. Matthias, over which rules our worthy-quondam Canadian Low-Church presbyter, Mr. S. C. Haines. This Simon Zelotes is doubtless very sincere, and perhaps very profound in his convictions, and we are bound, in honour, to say that he appears to have a very moderate estimate of his capabilities as a preacher. He believes more in the service of song than in the soporific of sermon, and in this matter he comprehends his true vocation. He is rather fond of excitement, and does not detect notoriety, but he has nearly gone the full length of his tether, and has become somewhat stereotyped and stale. He therefore for a second time imports a provincial dignitary into his district, and creates a momentary stir. Having read the other day that the archdeacon had said, that "it was time to break with the bishops," and that "I have no hope of the Church of England so long as it continues an Establishment," I thought this is truth with a violence, if not with a vengeance, and I fondly imagined that the light of the glorious Evangel was breaking into his mind. I determined at once to hear this Ritualistic Elijah, and I was quite prepared for Knox and a' that, but I was,

however, disappointed. I thought of Mr. Miall, whose ark had for a quarter of a century been moving 'twixt "rough seas and stormy skies," but Mr. Miall "means business," and Archdeacon Denison does not. 'Tis not a case of Tweedledum and Tweedledee between the archdeacon and the statesman. Well, I go to hear this undutiful and daring Anglican priest, and, as far as possible, to join in the semi-theatrical worship. What a perfect contrast, I thought, between noble Dr. Vaughan and the splendid choral service of the Temple, and the pretentious performance which was being acted around me. The worship did not charm the fancy nor did it solemnise the soul. There was, indeed, too much pretence and too little power in the display to make any man feel deeply that "God is in this place." The archdeacon's topic was taken from the memorable incident of the woman of Samaria, and though he did his very best to make this well-known personage a great sinner and a good penitent, he did her no injustice. The archdeacon cannot, even in courtesy, be called a good preacher, a great orator, or a terse expositor. He lacks unction, earnestness, compactness, fullness. He has a sonorous voice, but there is a mannerism in his utterances bordering at times upon an affection, which seemed to spring from a consciousness that he was "the observed of all observers." There was at times a seriousness of tone and a tender solemnity of spirit which told upon the hearer; but the sermon, while it did not offend, did not grip. There certainly was not the slightest indication of originality throughout the whole discourse. We were incidentally treated to apostolic succession, the creeds, the sacraments, salvation in the Church "as it was of the Jews"—a rather doubtful compliment to the Jews—modern petty persecutions of himself, religious man's invention—an evident hit at Nonconformity, not at infidelity—the decoration of God's house for the Christmas festival, the "adornment" of the altar, the preparation for taking the real body and blood of Christ, the Bible remaining after science and learning had been destroyed, and other minor matters of High-Church moment. The archdeacon said a few things that aroused attention, but the discourse—or rather exposition—was so desultory, and the preacher's manner at times so hesitating, and yet so mildly dogmatical, that we failed to get "our portion of meat." To use a Christmas figure, the sermon reminded us of a small piece of good roast beef with a large amount of horse-radish sauce—too much of the one, too little of the other. In spite of all these objections, we could not and did not dislike the archdeacon, for up to the light he possesses he teaches what he thinks to be the truth. The only blunder the preacher made was a misquotation of John iv. 12, in which he spoke of "Our father Abraham's well," evidently without intending it to be regarded as a various reading. The offertory at the close was taken up in bags in the form of a large watch-pocket. We were much disappointed in the service of song, as it was below mediocrity. When we were returning home, as we could not interrogate his archdiaconal reverence, and were not in a humour to catechise our "Church" friends, we asked ourselves, "And is this the religion established by law"—the ornate worship with which God is so well pleased, the church and creed which baronial prelates dare not touch, which convocations uphold, and which Mr. Gladstone and some of his compeers will not even admit, lest they should unwittingly desecrate the sacred Ark? The clear-voiced oracle of the Metropolitan Tabernacle calls Ritualism "a bastard Popery." And so do we, till we can find stronger words to express our indignation and our conviction.

In the evening—we crave pardon, at evensong—a beautiful and musical word, with a truly cheerful ring about it, Archdeacon Denison was again the preacher. His text was Matt. xiv. 16, "They need not depart, give ye them to eat." The speaker adopted the rather objectionable, and at times the very reprehensible, method of "accommodation"—a mode of exposition which makes the Scriptures say what the Scriptures were never intended to teach. The archdeacon saw no reason why people should depart to Rome or Dissent. There was plenty to eat in "the Church" if prepared by and taken from the hands of "the succession." The preacher during the sermon hit all round, and Rome, the civil power, the Establishment, Dissent, infidelity, the spirit of the age—not excepting the "Church of England" itself—had its good blow in due season. The Wesleyans were misrepresented and mangled, but John Bunyan and John Wesley received honourable mention. The preserved milk and the pap to which we were treated on Sunday last are specimens of the food by which the spiritual life of Churchmen is to be sustained. Archdeacon Denison makes a capital ecclesiastic nurse, and before he again occupies the pulpit of St. Matthias, or indeed, any other saint, if we can gain his ear, we should say to him, "Archdeacon, we would see Jesus."

#### ALLEGED NONCONFORMIST EXCLUSIVE-NESS.

The following lately appeared in the *Globe* :—

NONCONFORMIST EXCLUSIVENESS.—Nonconformists talk loudly of the exclusiveness of the Church. Mr. Miall, Mr. Henry Richard, and their friends are never so happy as when denouncing its narrowness and intolerance. It would be well if they sometimes looked nearer home, even in the matter of graveyards. We learn from *Pulman's Weekly News* that an old woman who recently died at Chard had desired to be buried in

the yard of the Baptist Chapel of Buckland St. Mary. Arrangements were made to carry out her wish. When the mourners reached the chapel, "the grave was found ready, but no officiating minister was visible." They waited a long time, but the Baptist "pastor" did not appear, and at length the body had to be buried without any religious service. The rev. gentleman, on being asked to explain his conduct, stated that the deceased had not been "baptized." This is, no doubt, an instance of the "breadth and freedom from prejudice" of which the opponents of the Establishment boast so loudly, but it proves how utterly impossible it is for a mere sect to be the church of the poor, and it places beyond question the fact that Nonconformists are as jealous of what they assume to be their "rights" as ever Churchmen can be.

It will be seen from the following letter of the Rev. T. Hand, Baptist minister, of Chard, addressed to a local paper, that the main statements in the foregoing paragraph are fictitious :—

In the first place, the poor woman did not die at Chard, but at Buckland, where she had lived. In the second, I gave permission for the body to be buried in the chapel ground free of expense, without asking whether she had been baptised or not. In the third place, I had nothing to do with the service at the interment, which was to be conducted by the person appointed to preach at the chapel on that Sunday. It so happened that that person did not fulfil his engagements, so that, after some delay, a good man on the spot officiated for him. I did not think that any one was so ignorant of Dissenters as to suppose that a Baptist minister would refuse a religious service at the interment of an unbaptised person. We conduct the service for the benefit of the living and not the dead, and it is a satisfaction to me to know that the friends of the departed on this occasion were gratified, and, I trust, benefited, by the simple service of that Sunday afternoon. If your correspondent is a gentleman he will make an apology for his gross and uncalled-for allusions to myself. If not, I shall feel that this explanation will satisfy all friends who are interested in the matter.

#### THE LIBERATION MOVEMENT.

ROCHDALE.—We have only just received a report of the annual meeting of the Rochdale Auxiliary of the Liberation Society, which was held at the Public Hall on the 9th inst. There was a moderately large audience, and amongst those on the platform were Messrs. John Ashworth, of Nissi Villa, vice-president of the auxiliary, who occupied the chair; A. Illingworth, M.P. for Knaresborough; Alderman Taylor and Williams; Councillors Littlewood, Rushworth, Joshua Lord, and Petrie; Revs. H. W. Parkinson, R. G. Williams, T. W. Townend, T. H. Pattison, and J. C. Hirst; Messrs. Thomas Booth, J.P., James King, James Petrie, J.P., John Ashworth (Broadfield), W. A. Scott, and a considerable proportion of the local committee. The Chairman referred to the loss sustained by the death of the late G. L. Ashworth, and the Rev. T. W. Townend moved the first resolution, which was as follows :—

That, whilst deeply regretting the resistance hitherto made by a Liberal Government to the repeated efforts of its Nonconformist supporters under the leadership of Edward Miall, Esq., M.P., for the liberation of religion from State patronage and control—a consummation demanded not only in the interest of religious equality, but also in that of national education—we desire to record our gratitude to that honourable gentleman, and deem it increasingly incumbent upon us to persevere in those efforts, and by all lawful means to advocate them and influence the constituencies and the country, with a view to their early triumph.

Mr. Townend spoke warmly in support of the resolution, and was followed by Councillor Petrie, who expressed his gratitude for Mr. Miall's public labours. The Rev. H. W. Parkinson supported the resolution. In the course of his speech Mr. Parkinson said :—

As to their opponents, in order that he might endeavour to look at questions from their point of view, he had always made it his custom to read the Church and Tory newspapers and periodicals, and by a resolute perseverance in that practice he had acquired such facility of interpretation that he knew pretty well beforehand what they would say. (Laughter.) When, for instance, an election was won by the Tories, he knew that the *Standard* of the next morning would say that the particular borough where it had happened had expressed the mind of the people of England. When an election was lost by the Tories, he knew the *Standard* would say that the borough was so insignificant as to be scarcely worth notice, but that so far as it was worth notice the defeat carried with it all the moral significance of a victory. (Much laughter.) In the same way he knew that when Mr. Gladstone made a speech it was a new proof of the utter inefficiency and incompetence of the Liberal leader, but that when Mr. Disraeli opened his lips it was the voice of a god, and not of a man.

With regard to the present condition of the Church, Mr. Parkinson said :—

They were taxed with the fewness of their numbers, the inefficiency of their agencies, the ignorance of the members of their party. Even Mr. Gladstone would not allow the disestablishment of the Irish Church to be a precedent, because he claimed that the Church of England was the Church of the majority. Without regarding the fact—merely supposing it for the sake of argument—what then? What a scandal upon such a prescription and possession was the existence of such a minority! If an Establishment had been seen to be favourable to religion—if it had commended itself to the intelligence of the nation—it would now enjoy an undisputed supremacy. There was nothing more wonderful than the growth of that minority—if it was a minority—against adverse circumstances. There was a time when the Church established by law had the country all to itself. No other was even tolerated. Not only did the law declare that Dissent was a crime, but in order that there might be no parties in the Church—no High, no Low, no Broad, but only Thick—(laughter)—it passed an Act of Uniformity. All the ancient revenues went to the endowment of the one

Church; all the universities were used for the instruction of the one Church; the accumulated bequests of the nation for centuries went to the enrichment of the one Church. Robbers! who was it that talked about robbery? Spoliation! where was their share of the national inheritance? Anti-religionists! who had neglected them, and shut them out from instruction? (Langbster and applause.) Had not the robbers built their own chapels without relying on their pious ancestors? Had not the spoliators paid their own parsons without laying church-rates upon their neighbours? Had not the anti-religionists inaugurated Methodism, Sunday-school instruction, missionary societies, city missions, and a cheap religious press? (Applause.) And in doing this they had been swimming to the shore against the strongest ebb that could set against them. They could only say to the Churchmen, "Gentlemen, if you had been in the minority, by this time you would have ceased to have any existence." (Loud laughter and applause.)

Mr. Parkinson went on to refer, in a humorous manner, to the divines in the Church, and concluded an eloquent speech by predicting the speedy success of the movement.

Mr. Councillor Littlewood moved the next resolution:—

That this meeting hails with pleasure and hopefulness the return to office of our illustrious townsmen, the Right Hon. John Bright, and views this event and the recent official changes as indications of a progressively Liberal and anti-clerical policy, which, consistently and reasonably pursued, must issue in the complete accomplishment of the objects aimed at by the Liberation Society. This meeting also desires to notice the growing discontent of Episcopalianas at the working of the establishment principle in the Church of England, as well as the prevalence of a belief that the evils which are admitted to exist cannot be remedied except by the liberation of religion from State patronage and control. This was seconded in a long and able speech by Mr. A. Illingworth, M.P., who referred to the respective positions occupied by Mr. Bright and Mr. Forster on the education question. He said that nothing in his judgment exceeded the courage of Mr. Gladstone, in asking Mr. Bright to join the falling fortunes of his Cabinet, except the courage in Mr. Bright venturing to do so. For his part he had never been sanguine that Mr. Bright would accomplish all that some of his admirers fondly hoped. Mr. Illingworth next went on to refer to the position of the Church, its minority amongst the whole population, and its divisions. At the close, Mr. Illingworth, said:

They might depend upon it that something would suddenly come which would rouse the public mind to a sense of the scandals which were inseparable from our Church establishment. They knew what it was in the case of free-trade—the famine in Ireland; or in the case of the abolition of the Church Establishment there—disaffection in the country. Something would come, they might depend upon it, which would precipitate the question in which they were interested. Speaking of their attitude as identified with the Liberal party, he said he was not supremely anxious as to what became of the Liberal Government. He should not much care if the Tories got into power, for a short rule under them, playing at their old pranks, would soon disgust the country. Mr. Gladstone, at the head of a majority of only twenty or twenty-five, was a spectacle he should not like to witness. He would rather have him defeated while leading on reforms, than wasting his time and injuring his reputation at the head of an administration which had no reforming power in it. (Applause.) Therefore, leaving Parliament to take care of itself, he urged them to help on that question amongst the people—by public meetings, by subscriptions, by the press, and by the usual constitutional modes which were invaluable in their operation and in their success, as they had often proved them to be. (Applause.)

The meeting was afterwards addressed by the Rev. T. H. Pattison, Rev. R. G. Williams, Mr. John Ashworth, Mr. Alderman Taylor, and others.

**BLACKBURN.**—On December 15th, the Rev. G. S. Reany, of Warrington, delivered a lecture on "The Disestablishment and Disendowment of the State Church, Scriptural and Beneficial to Church and State," in the Chapel-street Schools. The chair was occupied by J. Fish, Esq., J.P., who was supported on the platform by the Rev. J. M'Ewan Stott, A. Foster, J. Boyles, and W. C. Coller; Councillor Whittaker; Messrs. J. Waugh, S. Siddell, &c.—The Chairman in a brief speech introduced Mr. Reany, who delivered a very able lecture, at the close of which the Rev. J. M'Ewan Stott, and S. Siddell, Councillor Keagon, and the Rev. A. Foster addressed the meeting in support of the vote of thanks.

**DARWEN.**—On December 16th, Mr. Reany lectured upon the same subject in the Co-operative Hall, Darwen, Mr. W. Sharp in the chair.

**RADCLIFFE.**—On December 15th, the Rev. J. H. Gordon lectured to a large audience at the Public Hall, Radcliffe, Mr. Henry Harrison, of Strood, in the chair. At the close of the lecture, on the motion of the Rev. A. Anderson, B.A., the following resolution was unanimously carried:—

That, in the opinion of this meeting, it is of the utmost importance that the question of the disestablishment and disendowment of the Established Churches of England and Scotland should be kept before the public, in order that the nation may be thoroughly educated in the principles of religious equality. That this meeting, therefore, trusts that Mr. Miall, M.P., or some other member, will, at the first suitable opportunity in the next session of Parliament, again introduce a motion in favour of the disestablishment and disendowment of the Established Churches of England and Scotland. And this meeting hereby gives authority to its chairman to sign on its behalf a petition to the House of Commons in favour of such motion, and entrusts such petition to Mr. R. N. Phillips, M.P., for presentation to Parliament.

Mr. Gordon then went on with his address, and was replied to in a fair manner by Mr. Rule, a working man, whom Mr. Gordon, amidst some excitement, answered. Another scene then took place, which is thus described:—

On Mr. Gordon sitting down, his friends stood up and gave him three cheers, followed by groans and hisses

from the opposition. A person arose in the gallery, and gesticulated and shouted for some time. The chairman addressed him as Mr. Smith, and requested him to sit down. He refused; other persons arose, and a scene of tumult followed. A number of boys in the gallery whistled, shouted, and stamped their feet. One or two personal altercations took place, but were fortunately good-humouredly settled. "God Save the Queen" was sung; three cheers were given for the Church, followed by three cheers for Mr. Gordon. The Chairman said he took the singing of the National Anthem by the members of the Church Defence Association as a sign that, so far as they were concerned, they did not wish to hear anything more, and that they had no champion to come forward. Soon afterwards he closed the meeting. Many of the audience only left when the gas was put out. On Pastor Gordon leaving the hall, he was followed a few yards by a number of men and boys, who hissed him. (Laughter.)

**STRATFORD-ON-AVON.**—A Church Defence meeting having been held here lately, a Liberation meeting was held in the Town Hall on the 15th. The hall was quite full, a large number of persons being obliged to stand. About one fourth were Churchmen, including several clergymen; amongst these were the Rev. W. Barnard, the rural dean. The Rev. W. F. Callaway, of Birmingham, was the representative of the Liberation Society. He was questioned by the clergy at the close of his lecture, and says a correspondent, "acquitted himself with great skill." It is said that such an exciting meeting has not been held in Stratford for years.

**RIPON.**—A large and excited meeting was held at Ripon on the 16th, to hear a lecture from the Rev. Charles Williams on "The Bishop of Ripon on Church Property and Free Churches in America." Mr. Williams was accompanied by Mr. John Andrew, of Leeds. Mr. J. S. Walton was moved into the chair, after which some persons endeavoured to carry an amendment, which of course fell through. Mr. Williams addressed the meeting at considerable length in reply to the bishop, prefacing his remarks by a eulogistic reference to the personal character of Dr. Bickersteth, and the expression of a hope that the points at issue might be discussed between Churchmen and Nonconformists without bitterness. He then reviewed, with great ability, and amidst many interruptions, the bishop's arguments. At the conclusion of the lecture, the Rev. H. D. C. Nunn, vicar, and the Rev. E. Gray, of Sharow, asked a number of questions with reference to the statements made by the lecturer, several of which did not appear to be answered at all to the satisfaction of the majority of the meeting. Being told that a solicitor had put a question in reference to it, he made a remark which was not altogether complimentary to the profession, and which had the effect of causing a considerable amount of confusion. In the end Mr. Wise, solicitor, corrected him, and the proceedings, which towards the close were of a noisy character, were brought to a conclusion by W. W. Gatliffe, Esq., moving a resolution to the effect that the meeting altogether disapproved of the statements made by the lecturer, which was seconded by Mr. Spilman, and carried by a small majority, followed by three cheers for the bishop, Mr. Nunn, Mr. Gatliffe, and Mr. Wise. It was close upon eleven o'clock when the proceedings terminated. The Church Defence party intend to reply to this lecture, and Mr. Williams will then probably visit Ripon again.

**FARSLEY.**—On the same night Mr. Alderman Carter, M.P., addressed a numerously attended meeting at Farsley, Mr. Joseph Pearse in the chair. Alderman Carter said it was from no love of controversy that he had been induced to attend these meetings in connection with the Liberation Society. He would much rather, if he could consistently, be in accord with the great mass of Churchmen, but if they could not do that without going contrary to their consciences, then he contended that it was better to be right and true, for surely no one could blame them for speaking the truth.

He did not advise them to be in a hurry in bringing about this disestablishment and disendowment; rather let them wait till there were returned to the House of Commons more Radical and Nonconformist members. (Hear, hear.) The ministers of the Church of England seemed to him at present to make it more a question of the loaves and fishes than of any real principle, because they denounced one another as roundly as it was possible for any body of Christian ministers to do. The Ritualists unchristianised the Evangelicals; the Evangelicals unchristianised the Ritualists; whilst the Broad Churchmen were too broad for both; but for all this they all clung to the loaves and fishes. (Laughter and "Hear, hear.") Although they thus differed as widely as it was possible for one sect to differ from another, yet none of them could ever be found to say, "Cease to pay the money of the State for teaching these errors." (Hear, hear.) Were the Ritualists to get the upper hand to-morrow, church-rates, church-cess, and consessional dues and levies would be made upon the people as in former days. To show the injustice and invidiousness with which tithes were yet collected and expended, he might mention the case of Leeds. There nine-tenths of the tithes went for the support of Christ Church, Oxford. Now was it just or equitable that nine-tenths of the tithes of such a town should be given to a college situated at Oxford? (Hear.) Yet this was done to this day. Whilst nine-tenths of the tithes were thus given to the college church, the small tithe, or one-tenth of it, was left forsooth for the religious education of the people of Leeds! (Laughter and "Shame.") He only gave this as an instance of the injustices that had been perpetrated, and were being perpetrated under the tithe system. It was said that tithes had been left for the spiritual edification and improvement of the people. But if so, then why take them to Oxford? But the case of Leeds was only one of thousands of such instances, where the tithes were taken without the slightest compunction from the place where

they were allotted, and paid to places where they were not needed at all, and where the people were left pretty much to themselves in spiritual matters. Farsley had a population of 3,700 odd; the emoluments connected with their church were £156 a-year, not from tithes, but from Queen Anne's Bounty; that was to say, from the interest of it as given in the days of Sir Robert Peel for Church purposes. Adel, a little village a short distance from Farsley, had a population of 1,000 inhabitants, and the emoluments connected with the Church there amounted to £625, paid in tithes. ("Shame.") Farsley had 10d. per head per annum to supply the spiritual needs of the people; Adel had 1s. per head. Was this fair or reasonable? ("No, no.") But it was said, "If you disestablish and disendow the Church and remove from the midst of the poor the educated gentleman, who can estimate the loss of the benefit the village has hitherto derived in having him at its head?" (Laughter.) Really was there not a great deal of nonsense talked about this educated gentleman? (Hear, hear.) What had this personage accomplished in the agricultural districts, where those of his class were more numerous than anywhere else in proportion to the population? The agricultural labourer was the least educated, the poorest fed, housed, and clothed, of any man in England; and had they to attribute this beneficial and happy condition of their fellow-men to the "educated gentleman"? (Laughter and applause.) They might well excuse a clergyman in a large parish, with 8,000 or 10,000 parishioners, from exercising a very important influence on the masses, because it was scarcely possible that he could do so; but the educated gentleman, in a village of 250 or 300 parishioners, ought to know every family, every individual. (Hear, hear.) But it was acknowledged on all hands that spiritually, morally, religiously, educationally, and in every sense of their social and political condition, the agricultural classes were lower than any other class of people in the country. Where had the "educational gentleman" been then? He would tell them; he had been dining with and dancing attendance upon the squire. (Laughter, and "Hear.") Whilst he said this, however, he had to add that there were rare and honourable exceptions of clergymen who worked in their parishes earnestly and well, and who had educated their people, maintained the schools, and looked after the general welfare of their parishioners. (Hear, hear.) He rejoiced in the progress that had been made in connection with the cause of the Liberationists since last year. (Hear, hear.) They had rested a little after their labours of the last few years, but they were ready at any time to don their armour and go again as heartily into the field as ever. (Hear.) He congratulated them upon the fact of the vast army of the Presbyterians having joined their cause, and, in conclusion, earnestly appealed to them to exercise their votes at the election of a school board for Farsley, which he had heard was probable, in support of men of independent religious principles, the slaves of no man, but men who had higher ideas of the universality of the blessings of God. (Applause.)

The usual votes of thanks concluded the meeting.

**CORFE CASTLE.**—The Rev. Thos. Neave lectured here on the 17th, on "Disestablishment and Disendowment, an Exposition and Defence of the Principles of the Liberation Society." The Rev. J. Scott, Congregational minister, presided. The audience was good, and the lecture well received. This is the first meeting that has ever been held upon this subject at Corfe Castle, where landlord influence is not altogether favourable to the Liberation movement.

**MIDDLETON.**—On the 9th instant, the Rev. Mr. Glover lectured in the Sadler-street Schoolroom, on the "English Puritans," Mr. Benj. Frankland in the chair. The lecture was of an instructive character, and bore upon the present as well as upon the past. Mr. Oates moved, and Mr. Adam Holden seconded, a vote of thanks to the rev. lecturer; who, in replying, proposed a like vote to the chairman, which was seconded by Mr. T. B. Wood, J.P.

**BLACKPOOL.**—On the 10th instant, the Rev. S. G. Reaney lectured at Bradford on "Church Reform and How to get it," the Rev. J. Wayman in the chair. The chairman took occasion to refer to the apathy of the Liberal party in Blackpool. The lecturer said he should treat this question not as a Nonconformist, but as an Englishman, and then referred to the various matters touching reform in the Church, quoting largely from Mr. Ryle and other writers. The usual vote of thanks was passed.

**CHORLEY.**—On the 17th instant, the Rev. J. H. Gordon lectured at Chorley, on "The Church of England: What Voluntaryism does for it, and what State-Churchism does not do for it," Mr. W. Karfoot in the chair. The lecture was heartily received, and gave a very comprehensive address full of matter, which was received with great interest. Votes of thanks was moved by the Rev. A. Somerville and the Rev. G. Ride.

**RED-HILL.**—On December 12th, Mr. G. Kearley delivered an address, in the Market Hall, on the "Present Position of the Disestablishment Question," Mr. W. Allam presiding. The Rev. W. Usher, Mr. Job Apted, and Mr. Councillor Gilford also addressed the meeting, which closed with the usual vote of thanks.

**SOUTHWARK.**—The committee and council meetings of the Southwark Branch of the Liberation Society were held in the board-room, White-street, Borough, on Friday evening, Mr. Andrew Dunn presiding over the former, and Mr. G. S. Knight, of Fountain Dock, over the latter meeting. It was reported that two members of the council had been returned to the London School Board, the Rev. J. Sinclair and the Rev. G. M. Murphy, and that the organisation had been of much service in connection with the election. Mr. Carvell Williams, the secretary of the society, attended by request, and gave some useful hints and information with regard

to his recent American experiences; particularly referring to the contrast between the American public school system and our own. On the motion of the Rev. G. M. Murphy, a hearty vote of thanks was accorded to Mr. Williams for his able address.

## RELIGIOUS FREEDOM IN FRANCE.

The following letter, published by the Geneva journal, *Le Bien Public*, will show to what extent the present Government in France fetters religious liberty in that country:—

Nov. 22, 1873.

Sir,—Last week our colporteur, D. B., having obtained the necessary papers and authorisation to exercise his calling in his department, arrived here, and demanded a similar permission, which was refused. The official without consulting his chief, took this responsibility upon himself, and added the observation, "Last winter were you not warned not to return here?"

On November 18, then, M.D. and I waited on the Prefect of D.—. My friend, being a pastor of the National Protestant Church, stated in few words the object of our visit, adding that this refusal must have resulted from a misunderstanding, which only required explanation to be withdrawn. The prefect, with apparent frankness, avowed that he was totally ignorant of the fact we mentioned—that he was astonished at it, and would examine into it; we assured him that the colporteur, B., was a quiet, peaceable man, selling only books calculated to do good, and withdrew.

But, returning to the prefecture at the appointed hour, instead of being ushered into the cabinet of the prefect, we were received by his secretary. This gentleman announced that his chief had, much to his regret, been obliged to go out, and had charged him to give his answer, which was this:—"That the prefect had made inquiry of the need of the Bureau of Colportage, and learnt that the booksellers complained that the sales of the colporteur, B., hurt their trade; that, therefore, the permission had been refused; M., the prefect, judging that it is his duty to watch over the interests of the booksellers of his department, maintains the refusal." Hearing this, though scarcely able to restrain our indignation, we replied, "But this is a blow levelled at freedom of trade, and, worse still, religious freedom: it is tyranny over conscience: here is the law regulating colportage, we conform to all its requirements, we pay for licences; we sell no books but those which have passed the ordeal of the censorship; and, after all this, you, whose duty it is to see that the law protects equally every Frenchman, refuse us the rights which that law gives us."

Thus, if other prefects reason like this gentleman, tomorrow, in virtue of the law of force (*la loi supérieure de l'arbitraire*), this law, which regulates colportage, like many others, will be annulled, and our right to disseminate what we believe to be the truth, be trodden under foot. Let the government of moral order (so called) only consolidate itself a little, and if its officials do not again let loose the dragonades to crush Protestant and Republican alike, we may rest assured that, on a sign given from the chiefs of the Church, they will so clip their wings that they will not be able to quit their habitations to spread the poison of their books. Let us not deceive ourselves—it is persecution which those prepare against us, who now support the Government of Combat.

D.  
made upon Switzerland by the Pope in his recent Encyclical:—

If this document, which obtained throughout Switzerland great publicity by reason of the freedom of the press, had confined itself to promulgating, on questions of doctrine or of ecclesiastical discipline, the decisions of the Sovereign Pontiff of the Romish Church, the Federal Council would have taken no notice of it. The Council has always respected hitherto, and will always endeavour to cause respect to be paid to the liberty of belief in the different religious confessions. By the proposals which it submitted to the Federal Assembly several months ago for the constitutional arrangement of ecclesiastical questions, it proved, as the Chargé d'Affaires of the Holy See himself admitted in a recent conversation with the President of the Confederation, that it is animated with regard to all forms of worship by a spirit of justice and impartiality. But the Encyclical of the 21st Nov., 1873, contains, and formulates with regard to various authorities legally constituted in Switzerland, and to certain decisions which those authorities have regularly pronounced, the most direct and the most grave accusations. Amongst them is the accusation of having violated the public faith, and of having, by the banishment of a priest from the Swiss territory, committed an act, shameful in itself, and full of ignominy, both for those who ordered it, and those who carried it out. Although the temporal power of the Pope exists no longer, the Federal Council have deemed it their duty to maintain up to the present time diplomatic and official relations with the Holy See. They have done this out of regard for the Sovereign Pontiff, for personal consideration for the present chargé d'affaires of the Holy See, and the conciliatory spirit he has displayed, and through respect for the religious sentiments of the Swiss Catholics. But since, in spite of these relations, and of the esteem which is their consequence, the Pope publicly brings grave and repeated charges against the Swiss authorities, it is a matter of duty and dignity for the Federal Council to proclaim that a permanent diplomatic representation of the Holy See in Switzerland has become useless. Therefore, the Federal Council has the honour to make known to Monsignor Agnozzi, and to ask him to make known to his Government, from this date, owing to the action of the Holy See, the Swiss Confederation cannot recognise the chargé d'affaires of the Pope as a diplomatic representative accredited to it.

The Rev. J. Crompton, Free Christian minister of Norwich, is about to join the Church of England.—*Leeds Mercury*.

THE DURHAM RITUALIST CASE.—The Rock states that the Bishop of Durham has issued instructions for defending at all costs his refusal of a licence to the curates of Dr. Dykes—Ritualist and Confraternity-man. In this contest he will be opposed by Dr. Stephens, who is retained by the Ritualists.

AN ECCLESIASTICAL DIFFICULTY AT EXETER.—On Friday morning a citation from Bishop Temple was affixed to the west door of Exeter Cathedral peremptorily ordering Dean Boyd and the members of the chapter to appear before him on January 7 to reply to a petition against the reredos recently erected in the cathedral. The dean and chapter will contest the point.

NONCONFORMISTS AT OXFORD UNIVERSITY.—We have much pleasure in notifying the fact that Mr. G. Baldwin Brown, of Oriel College, son of the Rev. J. Baldwin Brown, has taken a "first" in classics, in the Oxford class list for Michaelmas term, 1873. We believe it is the first time that a Nonconformist has obtained this honour at Oxford.

*—The English Independent.*

THE MUSCOTT TESTIMONIAL.—The appeal made to the public on behalf of the Rev. E. Muscatt, who took so prominent a part in the movement for the abolition of ecclesiastical courts, has resulted in the formation of an influential committee, the names of which, and the list of subscriptions already received, appear in another column. We cordially wish success to the movement.

THE PRESTBURY RITUAL CASE.—It is not expected that the Prestbury case can be carried on to a hearing in the Court of Arches before Easter or even Hilary Term; and in the event of an appeal, it will probably be one of the first ecclesiastical cases to come before the New Supreme Court of Judicature, which cannot be constituted so as to commence business before Michaelmas Term, or November, 1874.—*Record*.

LAY ADDRESSES IN CONSECRATED BUILDINGS.—In speaking at the prize distribution at the Oxford Elementary Schools, Mr. A. W. Vernon Harcourt, Reader in Chemistry, vindicated Professor Max Müller's address on Missions in Westminster Abbey. He hoped that if it was not law it would become law for such addresses to be delivered by such men. Consecrated buildings which at present were used only a few hours in each week would, he had no doubt, be turned in future to worthy uses of a more general character.

AT LAST.—The High-Church party have at length induced a clergyman to undertake the duties—if duties there are—of Bishop of Madagascar in the person of the Rev. R. K. Kestell-Cornish, Rector of Landkey, North Devon. It seems to have required the united powers of the Primate and the Bishop of Exeter to persuade Mr. Cornish to accept the unenviable position. He is a moderate High-Churchman. As our readers are aware, Lord Granville has been much pressed to sanction the appointment, but he has declined to do so, or to advise the Queen to issue a royal licence for the consecration. Mr. Cornish will, therefore, have to get consecrated in Scotland.

A CASE UNDER THE IRISH CHURCH ACT.—The Irish Church Temporalities Commissioners, assisted by the Master of the Rolls, have finally decided upon the claim of the clerical Fellows of Trinity College, Dublin, to compensation for the loss of

their title to next presentation to college livings through the passing of the Irish Church Act. The Master of the Rolls (Sullivan), Mr. Justice Lawson, and Lord Monck concurred in refusing the claim on the ground that compensation had been already given to Trinity College for these livings. This is probably (our correspondent writes) the last claim of a serious kind that will be made against the Church surplus.

HOW TO DISPENSE WITH STATE ENDOWMENT.—According to the reports of the Ninth Census, lately issued at New York, the aggregate of property belonging to the various religious bodies in the United States is returned as follows. We give the sums in round numbers:—The Methodists, 14,500,000.; the Roman Catholics, 12,700,000.; Protestant Episcopal Church, 7,800,000.; the Baptists, 8,500,000.; the Lutheran Church, 2,100,000.; the Presbyterians, 11,000,000.; the "Reformed Church," 3,400,000.; the Unitarians, 1,300,000.; the Jewish, 1,000,000.; the Congregational body, 5,200,000.; the "Universalists," 1,150,000.; the "Christians," 1,340,000.; the Mormons, 126,000.; the "Shakers," 18,000.; the Moravians, 148,000.; the "Friends," (i.e., Quakers), 230,000. The total of religious property is given at 73,850,000., as against 35,700,000. in 1860, and 18,000,000. in 1850.—*Times*.

MR. BRIGHT'S CHURCH PATRONAGE.—In addition to his Church patronage, Mr. Bright, as Chancellor of the Duchy of Lancaster, is called upon to perform certain duties in connection with the charming little chapel of the Savoy, the services of which are so ably conducted by the Rev. Henry White, the chaplain to the House of Commons. At first sight it seems somewhat strange to see the official notices in regard to the various services in the church, signed, "John Bright, M.P., chancellor; Rev. Henry White, chaplain; Rev. Joshua Killich, warden"; but we presume that the attendants at the Savoy Chapel will soon get accustomed to even this anomalous state of things, so long as the new chancellor does not deem it necessary to introduce any radical changes. But it must be a curious sight to see the chancellor, the chaplain, and the warden, arranging the monthly services and selecting the preachers.—*Morning Advertiser*.

MR. JAMES HOWARD, M.P., ON DISESTABLISHMENT AND UNSECULAR EDUCATION.—At the meeting of the Liberal electors of Bedford last week, Mr. James Howard said that with respect to disestablishment the idea was gaining ground among thoughtful minds that the functions of the State should be limited to the secular affairs of the nation, and although it was the fashion to class all who advocated disestablishment among the enemies of the Church, he believed that they were among her truest and best friends. Upon the question of education, the hon. member expressed the belief there would be no peace in the Liberal party until we had a national, free, compulsory, and unsectarian system. He repudiated the charge that, by unsectarian, "heathen schools" or "a godless education" were intended, and advocated the inculcation of religious truth at proper times and by suitable persons—that things sacred and things secular should not be taught by the same person.

THE PROPOSED DEMONSTRATION AGAINST THE ULTRAMONTANES OF GERMANY.—The following resolutions will be moved at the public meeting to be held in St. James's Hall, London, under the presidency of Earl Russell, on Tuesday, the 27th of January, 1874, for the purpose of expressing sympathy with the German Government in its conflict with Ultramontanism:—1. That this meeting desires to express to His Majesty the Emperor of Germany a deep sense of its admiration for his Majesty's letter to the Pope, bearing date September 3, 1873. 2. That this meeting unreservedly recognises it to be the duty and right of nations to uphold civil and religious liberty, and therefore deeply sympathises with the people of Germany in their determination to resist the doctrines of the Ultramontane section of the Church of Rome. 3. That the Chairman, in the name of the meeting, be requested to communicate these resolutions to His Majesty the Emperor of Germany and to the German people.

MR. MORLEY, M.P., ON PRIVATE ENDOWMENTS OF THE ESTABLISHED CHURCH.—In reply to a letter from the Rev. F. S. Williams, of Nottingham, Mr. S. Morley, M.P., has sent the following letter:

Wood-street, Cheapside, London, E.C.

Dec. 10, 1873.

Dear Sir,—I am obliged by your letter, in which you call my attention to a statement recently made by Mr. Touchstone, of Manchester, in a lecture at the Mechanics' Institute, Nottingham. Mr. Touchstone, you inform me, affirmed, in reference to a church recently erected and endowed by Sir John Brown near Sheffield, that certain Dissenters, in disendowing the Established Church, would make no difference as to public and private property held by the Church of England, but "would throw it (meaning such property as had been created by Sir John Brown) in with the lot"; and Mr. Touchstone added, "Mr. Morley says the same." I have so many times in my life already, when referring to Church property, publicly laid stress on the distinction between property which is national, and conferred by the State on the Church, and property of the nature of private bequest or endowment, that I am surprised that Mr. Touchstone should venture on such a misrepresentation of my opinions. I defy him to prove the correctness of his statement, and I shall be obliged by your taking any steps you may think appropriate to publish my disavowal of the sentiments he so unjustly attributes to me.—I am dear Sir, yours faithfully, S. MORLEY.

ANTI-CONFESSIONAL MEETING AT YORK.—A county meeting, largely and influentially attended,

## CHURCH AND STATE ON THE CONTINENT.

Prince Bismarck, who has returned from Varzin, took a conspicuous part in the debate on the first reading of the Civil Marriage Bill. Herr von Gerlach having reproached him with his religious convictions being opposed to the civil marriage, to which Herr von Bismarck gave utterance to in a Parliamentary speech twenty-five years ago, the Chancellor repelled this absurd accusation by a long and really statesmanlike speech, full of humour and lively irony. He frankly declared that, as minister and chief of the Government, he was forced to subordinate his own personal likings and convictions to the interests of the State. This rupture with the former political associates of the Chancellor produced a great sensation. On the second reading of the bill, the principal amendment, having for its object to exclude the clergy of all denominations from the office of civil registrar, was thrown out by 208 against 163 votes. This was the real test of the bill itself. The Centre and the Progressists voted in the minority. The changes introduced in other parts are of minor importance. The House afterwards adjourned for the holidays, to meet again on the 12th of January.

The newly-issued pastoral of Bishop Reinkens contains the following passage:—"The Pope who was most feared, and who was surrounded with the greatest splendour on earth, Innocent III., condemned the Magna Charta, cursed it, appealed to the heavenly and terrestrial powers against it, and struck it with his anathema and interdict. Nevertheless, the Magna Charta did not fall; it made the people of England great; and who will say that the English nation has lost its Christianity?"

The Old Catholics of Vienna have petitioned the Austrian Government to recognise Bishop Reinkens. This has been refused on the ground that they have not complied with the provisions of the Austrian Constitution by establishing themselves formally as a separate religious community. They have not yet, although invited to do so, brought their separation from the Romish Church formally under the Government's cognisance, and without the community itself being recognised, it is stated to be impossible to recognise Bishop Reinkens as its head.

The following is the principal portion of the note addressed by the Federal Council to the Papal Chargé d'Affaires, informing him that all diplomatic relations between the Swiss Republic and the Vatican are at an end, in consequence of the attacks

was held on Wednesday afternoon at York to protest against the introduction of confession into the form of the Church of England, and to adopt measures for suppressing it. Earl Fitzwilliam, K.G., Lord Lieutenant of the West Riding, was in the chair. On the proposition of the Hon. Admiral Duncombe, seconded by Sir Harcourt Johnstone, it was resolved "that this meeting regrets with great sorrow the introduction into the Church of England of the confessional and other practices and teaching opposed to the principles of our Reformed Church, and pledges itself to co-operate in every practicable way in putting a check upon these evils." On the proposition of Lord Teignmouth, seconded by Mr. Foljambe, a resolution was then passed regarding the present unsatisfactory state of the law, and asking for reform. A memorial to the Queen was then adopted on the proposition of Earl Cathcart, seconded by Mr. Sergeantson, embodying the terms of the previous resolutions, and it was also resolved that a copy of the memorial be sent to the Arch-bishop of York.

**THE DEVON ANTI-RITUALIST MEMORIAL.**—Earl Fortescue has forwarded to the Bishop of Exeter a memorial, signed by 12,216 persons in the diocese, praying his lordship to restrain the introduction of confession into the Church of England. The noble earl says he could not be charged with indifference to religious liberty or the rights of conscience, and his opposition to the ritualistic tendencies of the day was perfectly consistent with a sincere desire to secure their just rights to our avowedly Roman Catholic citizens. They had a right to practise confession, and no one could complain; but quietly to acquiesce in the presbyters and deacons, in the enjoyment of offices and endowments legally tenable only by ministers of the Church of England, teaching doctrines and persisting in practices repeatedly declared by the Ecclesiastical Courts and most eminent prelates and theologians of our Church not to be in accordance with the doctrine and ritual of that Church as by law established, was a very different matter, involving very different principles. It was on this ground that he prayed the bishop's early consideration of a memorial so influentially signed. The Bishop of Exeter, in the course of a charge to some newly-ordained clergy on Sunday, spoke at some length on the subject of confession and priestly absolution, concerning which a memorial was last week presented to him by 12,000 persons. Choosing for his text the words, "Whosoever sins ye retain they are retained," the bishop pointed out that these words were addressed, not to the apostles as such, but to the whole body of the Christian Church, and that the power, whatever it was, given in these words was given to the whole Christian body. From the history of the Church as found in the New Testament, it was never understood in the days of the Apostles that the minister should act simply by his own authority, but should be the mouthpiece of the Church. These words did not mean absolution as commonly understood—the forgiveness pronounced by the will—but it was absolution pronounced by the conscience; and in one sense it was well that ministers of the Church should be reminded of this at such a solemn moment as when they were being sent forth to preach the Gospel of Christ.

**A NEW EPISCOPAL CHURCH IN AMERICA.**—The secession of Bishop Cummins, of Kentucky, from the Protestant Episcopal Church has issued in the determination to form a new denomination. A few persons assembled in New York, December 2nd, and he was elected by them "presiding bishop" of the "Reformed Episcopal Church." The "Declaration of Principles" adopted sets forth:—"First.—The Reformed Episcopal Church, holding the faith once delivered unto the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole rule of faith and practice, in the creed commonly called the Apostles' Creed, in the Divine institution of the sacraments of Baptism and the Lord's Supper, and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion. Second.—This Church recognises and adheres to episcopacy, not as of Divine right, but as a very ancient and desirable form of Church policy. Third.—This Church, retaining a liturgy which will not be imperative or repressive of freedom in prayer, as it was revised, prepared, and recommended for use by the General Convocation of the Protestant Episcopal Church A.D. 1785, reserving full liberty to alter, enlarge, abridge, and amend the same as may seem most conducive to the edification of the people, provided that the substance of the faith be kept entire. Fourth.—This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:—First, that the Church of Christ exists only in one order or form of ecclesiastical policy; second, that Christian ministers are priests, and in another sense than that in which all (we) believe, are a royal priesthood; third, that the Lord's table is an altar on which an oblation of the body and blood of Christ is offered unto the Father; fourth, that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; fifth, that regeneration is inseparably connected with baptism." The secession of Bishop Cummins, of Kentucky, is, it appears, to be the subject of an American ecclesiastical prosecution. The presiding bishop of the Protestant Episcopal Church has published a notification that "a presentment for trial of George David Cummins, D.D., has been prepared for offences number three and five of Sec. I, Canon 9, Title II.; namely: First, for violation of the constitution and canons of the general convention; second, for a breach of his

consecration vows." The notification adds:—"Be it known, therefore, that any episcopal act of his pending these proceedings will be null and void; and it is hoped that respect for law and order on the part of all members of this church will restrain them from giving any countenance whatever to the movement in which Dr. Cummins is engaged."

### Religious and Denominational News.

It is stated that the council of the Free Church of England at their last meeting resolved to divide England into four dioceses and to constitute one for Wales. Each diocese is to have its own "bishop" in consequence of the great increase of work now falling on "Bishop Price, of Ilfracombe."

The subscription list for the memorial to the late Rev. William Pennefather now amounts to 4,502L. It is proposed to apply this to form an endowment fund for the Mildmay Conference Hall, power being reserved to the trustees to contribute a sum of capital, not exceeding 2,000L, upon the application of Mrs. Pennefather for the fitting up of a cottage hospital.

The Rev. H. T. Robjohns, B.A., of Newcastle-on-Tyne, has received an invitation from the representatives of the American Missionary Association, now in this country, to work with them for a short time in England, and then go to the United States. He thought it his duty to accept the offer, and sent in his resignation to the West Clayton-street Church; but at the unanimous and earnest request of the church and congregation he has withdrawn it.

**REVIVAL SERVICES AT EDINBURGH.**—A series of revival services are being held in Edinburgh. There is a noonday prayer-meeting which is sometimes attended by 500 persons, and has so increased that the Queen-street Hall was found too small, and it was resolved to hold the meeting in the Free Church Assembly Hall. The *Weekly Review* says the interest is manifestly both widening and deepening. So great has the attendance of the noon prayer-meeting become that the Free Church Assembly Hall is now daily filled in every part, a good many persons being unable to obtain seats. At the evening services, both the Free Church Assembly Hall and the Tolbooth Parish Church (Assembly Hall) are crowded every night; the number of inquirers who remain for spiritual conversation and prayer is steadily increasing, and never a night passes without some professing to have found peace in believing. Two new features of the movement have been introduced this week—the one consisting of two Bible lectures, which were given in Free St. George's Church; the other of an all-day meeting, which was held in the Free Church Assembly Hall, beginning at ten o'clock. At the union prayer-meeting on Tuesday the subject of all the addresses was the necessity of being filled with the Holy Spirit. At three o'clock the same afternoon Mr. Moody delivered the first of the Bible lectures on the subject of the Holy Spirit. The sacred solos of Mr. Sankey produced a profound impression on the large assemblage.

**FOREST HILL.**—On Sunday last week special services were held in St. John's United Presbyterian Church, Forest-hill, to celebrate its second anniversary, the church being crowded morning and evening. The Rev. J. Thain Davidson preached in the morning, and the Rev. Dr. Raleigh in the evening. On Monday tea was provided in the Foresters' Hall, when about 300 were present. After tea a public meeting was held, when the hall was completely filled. The Rev. W. Boyd presided. In the course of his opening address Mr. Boyd stated that there had been decided growth in every department of the year's work. The congregation itself had been growing. The church-membership had also increased. There had also been a decided growth in the children's service, and the Sunday-school might be regarded as a nursery for the church. They had also abounded in the grace of liberality, 1,221L having been given during the year, as would be seen in the treasurer's report. When he became minister some sixteen months ago there were only two members of session, but they had at present six elders. He then went on to notice the various agencies at work in connection with the church, and concluded by saying that the prosperity of their souls was his chief concern, without that all their earthly being was of little worth. The various reports were read, which all showed that the congregation and the various agencies at work were in a most prosperous condition. They have also arranged to erect a new building on the west side of the present hall available for meetings, lectures, &c., to accommodate about 350 persons with every convenience, and Mr. Horniman has headed the subscription with a grant of the ground equivalent to 100L. Several addresses were delivered, and the meeting was closed with prayer. The collections on Sunday amounted to upwards of 30L.

**LEICESTER—GALLOWTREE-GATE CHAPEL JUBILEE.**—Services in connection with this jubilee were held at Leicester last week. There was first a social meeting of some 250 old scholars gathered from various parts of the country, the Rev. A. Mackennal, B.A., the pastor, presiding. On Sunday week the Rev. David Thomas, of Bristol, preached in the morning, and the Rev. James Legge, late of Hong Kong, in the evening. On Monday there was a well-attended tea-meeting in the schoolroom, the minister presiding; and Mr. Mackennal read an interesting paper on the history of the church

which had grown out of the Bond-street Church, of which the Rev. Thomas Mitchell was the first pastor. The late Dr. Legge commenced his pastorate in 1835, and he remained minister of Gallowtree-Gate Chapel till his death in 1861. He was succeeded by Mr. J. A. Picton, M.A., who remained the pastor of the church from 1863, till March, 1869. The Rev. A. Mackennal has since presided over the church. The sketch contained the following passage:—"The missionary zeal of the church which showed itself in the formation of a Christian Instruction Society and the opening of a school in Oxford-street in 1853, and again in the Peel-street enterprise of 1865, is not a whit less than it ever was in the church. The Savoy-gate mission, undertaken at the beginning of the year, for which about 130L. annually have been promised by the congregation, is calling forth the best and most intelligent of our young into constant and self-denying activity." The Rev. J. P. Mursell spoke in terms of high eulogium of the service rendered by the late Dr. Legge to that congregation. He also congratulated the members on their present satisfactory position, and hoped their pastor (the Rev. A. Mackennal) would live long to carry on the good work in which they were engaged. Dr. James Legge then addressed the meeting, speaking of his late brother, his frequent visits to Leicester, and his travels in the East and in America. The other speakers were the Rev. T. Stevenson (who spoke of Mr. Mackennal as a valuable acquisition to the roll of Leicester ministers), Alderman Swain, the Rev. T. Mays, of Ashby, Alderman G. Royce, Mr. G. Anderson (who said that though the chapel and the improvements effected had cost some 5,000L, they were entirely free from debt), and Alderman George Baines.

### Correspondence.

#### "THE SHADOW OF DEATH."

To the Editor of the Nonconformist.

SIR,—The over anxiety of the critics to be critical in their notices of Mr. Holman Hunt's latest work seems to have blinded them to the spirit of the picture, and running a tilt against pre-Raphaelitism they have missed the thought in the expression thereof. Allow me to unfold this unspoken sermon as it interprets itself to me without reference to the artist's argument.

The strength of the work is in the embodiment of two great contrasted ideas, represented by the figures of our Lord and His mother respectively. Take that of the Saviour first.

The physique is tall, slender, and lithe, that with which is always associated innate refinement of mind and gentleness of heart. To have represented Him as muscularly developed, as a mechanic would be, would have been to have sacrificed the fact of Christ's mission in the realistic rendering of what was after all but an episode in His human life. The anatomical drawing, representing intense nervous susceptibility, this nervousness being indicated even in the convexity of the finger tips, is simply superb. But the great idea is most perfectly conveyed in the lovely face. The words that are silently breathed through the parted lips are, "My God! How long?" A human heart—utterance incited by a Divine foresight. True, the stretching of the body is indicative of physical fatigue, but there is no thought of that marked on the face. Manual labour is one of the happiest results of the fall, in its influence as cheering as is the Eastern sunlight on the Galilean hills as seen from the window in the picture—hills that were "the true home of the Song of Songs, and the songs of the Well-beloved." There is no repining in that face at the humbleness of the present surroundings; but a consciousness of the deep, dire, and terrible consequences of the fall in human degradation—degradation that depressed humanity like a dismal cloudy pall, and a degradation that was present to His mind, in the quiet of His rural home, in all its horror, as it was apparent in the voluptuous luxury on the one hand, and the poverty-stricken wretchedness on the other, of the Empire which then dominated the world. And with the cognisance of this evil heritage there was present, too, in His mind the knowledge of the fearful cost of the sacrifice that was involved in the promise that, "As by man came death, so also by man" was to come "the resurrection from the dead." And so it comes to pass that, as He stands there before us, the desire is in His heart, as expressed still later in His life, that He may drink of the bitter cup quickly. The realisation by the painter of the Saviour at twenty-five is the expression of the subsequent spirit manifested by Him, the "Man of Sorrows" and the "acquainted with grief." And in the complete momentary unconsciousness of Mary's presence is depicted that other pain—the hiding from Him of the face of human sympathy. Here, then, stands the man who knew what His kingdom was to be, and by what blood-stained steps He was to reach His Throne.

Now turn to Mary. Momentary unconsciousness of the other's presence there too; and in that isolation there has come over her poor, frail, vain, womanly heart a dream, one that appeared to the disciples as well, a vision of an earthly kingdom—the liberation of Israel and the rise of a greater Caesar. To her Roman architecture, voluptuous, prostituted art, was familiar in the cities of the Tetrarchs; and these were the

foundation of her ideas of splendour, the glory of the kingdoms of this world ; and the treasures of the Magi, now under inspection, suggest the superstructure of kingly grandeur and royal state ; and lovingly she lingers over the beauteous casket of symbols. But what a terrible awaking ! The falling of a shadow causes her to turn her head, arresting instantly the thread of her vision, her day-dream of an earthly crown—a crown for her boy, her own dear son—for her son—a crown, nought less, and there, there on the dreadful wall. What ? Her son stretched on a gibbet ! Here is the woman who imagined what His kingdom was to be.

A great contrast—God's way to a kingdom on the one hand, and a poor mortal's conception thereof on the other. Albeit the first figure is illuminated with the light of heaven, the other is lost in the contemplation of a human shadow.

A thousand truths reveal themselves in the picture ; occult beauties that will well reward careful pursuit ; but this is perhaps one of the most striking lessons.

I am, Sir, your obedient servant,  
S. R.  
Surrey Villas, Upper Norwood, Dec. 22, 1873.

#### A REVIVAL OF RELIGION FOR THE WHOLE LAND—HOW TO BRING IT TO PASS.

To the Editor of the Nonconformist.

SIR,—Will you kindly allow me to take advantage of this season of common interests and of common joys to "write unto you of the common salvation" ? The cry for a fresh baptism of the Holy Ghost which is heard all over the land, and the awakenings which here and there have occurred, proclaim the desirableness and, if rightly interpreted, the duty of common action, that the awakenings sought for may be realised in all the congregations and their localities who are hoping for it ; and that it may be of sufficient force and depth, intelligence and distinctness, to take hold of the mind and feeling of all classes of the people. In other words, there must be a revival of "the truth" in the midst of the churches if there is to be a flocking into them of those who have been wont to hear the "joyful sound," and arrest attention to the "joyful sound" among the multitudes who have neglected to hear it; or, to put it once again, since the members of the churches will have their neighbours and fellow-countrymen "to glorify their Father which is in heaven"—and they can have no less object who desire religious revival—they must obey the law of the case ordained by the Master, and "let their light shine before men that they may see their good works." God works by agencies to accomplish results, and sent the Great Teacher to inculcate the principles His agents must act upon to attain their ends and to honour His will. If religious revival be necessary, it is because the "light" has been used as a "bed" for repose to those who have it ; and as a "bushel" for the purpose of estimating the defects of those who have it not. The various religious bodies of the land have given judgment as to the need of revival or the hiding of the light, the Master gives directions what is to be done in such a case ; thus the matter is made plain, "let your light SHINE before men," then "in due season," they "will glorify Your Father which is in heaven."

We believe there is virtue in His name to heal the land. It was the virtue of His name which again and again recovered the land of Israel from the worship of idols to the worship of the true God. There is as much virtue in it for the recovery of Britain from her idols to the fear of the Lord. What, but the virtue of the Name which is above every name, hath wrought the change which hath come over us since our Druid fathers danced in heathen delirium around the mistletoe, and offered their offerings in sacrifice to gods of stone ? Who but the Prince of Peace—peace by righteousness—hath given to us our place among the nations of the earth ? "By what power" have the poor of the land been freed from the bonds of their vassalage to wealth and power, and made to stand upright in the dignity of a common manhood to assist in the work of legislation ? By whose influence have our nobles and statesmen laid aside the sword and the spear, the bow and battle-axe to rule by sound words and by institutions of benevolence and of honour to the people ? Whose compassion hath multiplied the comforts of the multitude, and by whose wisdom are all lands and all waters made tributary to the well being of every inhabitant of this isle ?

The Prince of Peace hath loved this nation, and the virtue of His name is potent as ever. Let it be proclaimed anew, and as the all-healing power by which class strifes may be composed, by which political passions may be restrained, ecclesiastical delusions exploded, by which anti-religious indifference may be converted into eager inquiry, and religious scepticism may be awed into reverence and love, and by which feeble faith and hope may become revived and strengthened with an energy which shall uplift the heart of Immanuel's troops above all the oppressions of the Power of Darkness itself. If the members of Christian churches would go to their respective ministers and say, "We believe there is power in the name of Jesus to promote a revival of religion throughout the land if it were proclaimed from all our pulpits with that specific intent, and we give you our testimony that you may employ it for that purpose," the revival desired would be experienced. Let the cry go up to God from every church

for a national revival of religion. Let each church profess her faith in the power of the Redeemer's name to accomplish this. God will not be wanting. In mercy to us and for the glory of Christ a new baptism of the Holy Ghost will most assuredly be vouchsafed.

If the first sacramental service of the new year can be set apart by all churches for this purpose, the individual, united, and voluntary testimony of Christ's witnesses may be borne—as in the presence of all the inhabitants of the country—to the power of the Holy Ghost by the name of Jesus.

I am, dear Sir, most truly yours,  
THOMAS ROBERTS.  
40, Azenby-square, S.E., Dec. 20, 1873.

#### CONVALESCENT AND SEA-SIDE HOME, MARGATE.

To the Editor of the Nonconformist.

SIR,—Will you allow me to call the attention of your readers to the following statement ? During the past year I sent out an appeal for subscriptions for the erection of a convalescent home in connection with the Orphan Working School at Haverstock-hill, and the Alexandra Orphanage for Infants, at Hornsey-rise. It was hoped at the time that 1,000/- would have sufficed, but owing to the increased cost of materials and rise in wages, and the cost of furnishing, which it was hoped would have been otherwise defrayed, an additional sum of 500/- is required. Freehold land has been purchased in one of the most healthy situations in Margate, at a cost of 155/-, where the building will be erected as soon as, but not before, the requisite funds are supplied. It is earnestly hoped that this Christmas appeal for the extra 500/- may be as liberally responded to as the former one was, so that the home may be commenced early in the spring of 1874.

I am, Sir, your obedient servant,  
ELIZABETH A. LUSH.

Contributions may be sent to "Lady Lush," 60, Avenue-road, N.W., or to Mr. Joseph Soul, Honorary Secretary, 73, Cheapside, E.C.

#### ON THE PRESENT ASPECT OF THE DISESTABLISHMENT QUESTION.

BY THE REV. JOHN CAIRNS, D.D., BERWICK-ON-TWEED.

[The following is a copy of one of the tracts issued by the Committee of the United Presbyterian Church on "The Disestablishment and Disendowment of the Established Churches of England and Scotland."]

The writer of this tract—the first of a series to be issued under the auspices of the Disestablishment Committee of the United Presbyterian Synod—feels called on to premise that this aggressive movement does not argue any hostility to the Established Churches of the country as churches, whose services to Christianity in many ways are fully recognised, but only a desire to make them more efficient, by liberating them from State patronage and control. Nor does it bind the members of the United Presbyterian Church, as such, to the views advocated. Nor does it argue any indifference to the great principle that the public action of States ought to be in harmony with the Christian religion, for it is on that ground that the most powerful argument for Disestablishment must ultimately rest. A religious body like the United Presbyterian Church would not be moved, in entering into a field of political conflict, save by a desire to gain spiritual ends ; and it is for the sake of Christianity itself that it seeks to persuade its own members and others that in their capacity as citizens they ought as speedily as possible to bring the State-Church system to a termination.

It is not the design of this tract to argue the question, either on the grounds of Scripture or political justice, but simply to state the positions taken by the different parties on this field of conflict, especially amongst the ecclesiastical bodies engaged in it, and the prospects of its speedy or ultimate success.

At first sight it might appear as if the defence of Establishments were but the continuation of an old controversy which had been going on for forty years in this country, and as if the repulse of the assailing party, as in the defeat of Mr. Miall's motion in the May of this year, were overwhelming and decisive. But a little consideration shows that it is an entirely new battle which has just begun, fought, if not upon a new issue, under new conditions, and in circumstances which alter so greatly for the worse the position of the defenders as to make earlier defeats in the campaign a matter of minor importance.

One fact which has affected the whole state and prospects of the disestablishment question at this day, is the accomplishment of disestablishment in the colonies and in Ireland. This has suspended the sword of change over the whole remaining system. It is compelled to plead exceptionally for life. It stands amidst ruins, and shakes with premonitory fears. The natural issue is foreseen ; and the more that the fruits of Disestablishment are realised, which is the work of time, the more will the plea for the retention of an exclusive and privileged form of Christianity lose its power.

A still more radical difference of the whole position is the shifting of the ground on which existing State Churches are maintained. The old ground, that civil establishments are a national homage to God, by the selection and endowment of the one

true religion, is almost universally abandoned, and the theory of indiscriminate endowment is formally or virtually exalted to its place. Thus, in the last stand made in the House of Lords for concurrent endowment of Protestantism and Romanism during the Irish Disestablishment debates, only two members of the whole bench of bishops—the Bishops of Norwich and Tuam—held fast to the protest against the salary of truth and error. The whole body of prelates have practically acquiesced in the present latitude of the Church of England, in which Romanism, under another name, is tolerated and fostered, while many have expressly lauded its comprehension of wide extremes ; and though the confessional has not been granted upon the petition of more than four hundred clergy, no measures have been taken to exclude such avowed propagandists of Romish superstition from a position of national influence and favour.

While the theory of equal, or virtually equal, recognition of truth and error is thus widely accepted in the Church of England, a similar sentiment has spread, if not to the same extent, in the Church of Scotland. Not to mention other tendencies, it is impossible for the Church of Scotland to be endowed side by side with the Church of England, as at present constituted, without practically supporting indiscriminate endowment. The utterances of leading men go in the same direction. Thus the Duke of Argyll, when lately at Helensburgh, pleading for the Robertson Endowment Scheme, used these words : "I don't think modern Parliaments are in a condition to say what is or what is not religious error. They have not that character given to them. Their very position prevents them from entering upon that question. It would, therefore, not shock me upon that ground to see endowments given to the clergy of all denominations." This distinguished statesman, to his credit, condemned the indiscriminate endowments of the continent, as adverse to civil and religious liberty, and expressed his belief that doctrinal truth was to be held fast as vital to the Christian religion. But the degree to which, in spite of these better tendencies, he sanctioned the principle of indiscriminate support of truth and error, shows how far the line of defence has been altered ; and this view has been confirmed by the fact that not one of the influential ministers of the Church of Scotland in whose presence he spoke, interposed any protest against a doctrine which evades National Churches of all testimony to truth, and all designed subservience to the correction of error.

Nothing would be easier than to criticise the theory of Establishments thus current, and according to which, in all probability, they will be henceforth defended. It is impossible, with all respect for those who propound or act on it, to regard it as other than demoralising in its tendency. It would be uncharitable to suppose that its adherents wholly divorced State Churches from all connection with truth. They must at least assign them the rank of the British Association or Social Science Congress, which the State, unable itself to discriminate between truth and error in these departments, may yet patronise and further in their inquiries. But in the very nature of things, and according to the confession of the Duke of Argyll himself, churches cannot be dissociated from a more or less fixed theology and profession of belief. The Established Churches of this country hold or recite a creed, and in the very act of worship a creed is implied. But for a nation to sanction or even tolerate in its name such a proceeding, while a genuine or united belief in a creed is to it impossible, is nothing short of hypocrisy, or something worse ; and the Established Churches cannot be continued on this footing without becoming a permanent source of irreverence and national degradation. The remaining religious instincts, even of unbelievers, would be revolted by such a spectacle ; and, however congenial to them in other respects the theory of latitude might be, it would only be endurable when every profession of faith or form of worship had been swept away, and the Church of Christ transformed into the entire opposite of itself, as a worshipping, witnessing, and proselytising society.

Still more important is the effect which an altered line of defence like this is not only fitted to have, but actually has already had, on the unendowed churches of the country. Those of them that already opposed civil establishments of religion as unscriptural and unjust, even when pleaded for as bulwarks and beacons of truth, are not likely to relax their efforts when they see them maintained and practically worked on a basis which gives to error at least equal recognition and influence. This large body, comprising such denominations as the Congregationalists, Baptists, non-Wealeyan Methodists, and United Presbyterians, are already, in various ways, renewing their agitation against the State-Church system, and moving with almost unbroken ranks to its overthrow. It is deeply significant that other denominations, which have hitherto stood aloof from this enterprise, such as the Free Church of Scotland and the Wesleyan Methodists, are preparing to coalesce with them. The former of these influential bodies, at its last Assembly, passed a motion which can hardly be regarded as pointing to less than the ultimate downfall of the existing State Churches, on the ground of the errors which they include and tolerate ; and the other, at its last conference, though not committed by any formal resolution in the same direction, showed, by the inauguration of a wholly new line of educational policy, and by other sufficiently distinct acts and utterances, that it was not far

removed from disestablishment action. The impulse given to the general movement by such concessions must be great, and no political blunder could be greater than to attempt a defence or reconstruction of the Established Churches on the grounds of indifference to truth, which excite more than ever its old antagonists against it, and rally so many new ones to their side. Even if the Establishment could make out a greater numerical following than in either country it is possible to do, it would be hopeless to think of maintaining for ever such institutions in a state of monopoly and privilege, from which vast masses of the population, equal in intelligence, in religious zeal, and in political rights, were by their strongest religious convictions debarred, and to which they were inflexibly opposed. More especially is this the case when men are generally awaking to the conviction that their conscience is not absolved by simple separation from a system in which they can have no part. Many, from love to peace and quietness, would be thankful to end with such a protest. But the State-Church system, as national, involves Nonconformists in all its liabilities, and, from regard to truth, they cannot allow a theory, which is based on dishonour, to gain national recognition and permanence.

It is not believed that multitudes of earnest men within both Establishments can be satisfied with the line of defence which is now alone possible. They feel the solemn claims of truth, and practically elsewhere obey them in a way which constrains admiration and reverence. Hence they must be hurt and wounded by the postponement of truth here to other exigencies, and by a scheme of things which makes their own testimony, however faithful, a mere accident, however large, in an organised system of latitude and uncertainty. That system cannot last where many a Churchman has more sympathy, in all vital doctrines for which he lives and struggles, with the Nonconformist outside, than with leading names in his own communion, and where, as has lately been witnessed, an appeal can be sent for Nonconformist help against internal superstition and error. The cure can only come from a complete change of position and of national arrangements, through which we shall cease to weaken truth by false props and alliances, and to countenance error by unfair privileges and bounties, and through which also, by taking the greatest bar to Christian union out of the way, we shall be able to reconstruct, according to spiritual affinities, our now divided Christianity, and make it powerful, as it never yet has been, by its own unfettered energies for the conservation and diffusion of a pure Gospel in our land.

#### MR. HORSMAN, M.P., ON DISESTABLISHMENT.

In the second of the series of speeches which Mr. Horsman has been delivering to his constituents at Liskeard he took up the questions of the relations between Church and State and the demand for disestablishment. He commenced by observing that Lord Melbourne had said that the next generation would be one of religious controversy, and that all questions would more or less resolve themselves into the question of the Church. The result has verified his sagacity. Religious equality was now demanded. With some that demand for equality took the shape of a demand for disestablishment. This was a great national, historical, and constitutional question, and could not be settled by mere platform or electioneering speeches. It deserved and demanded to be carefully considered. He preferred first to inquire what was the history of the Established Church? Next, what was the origin of Dissent? Thirdly, what were the present relations between the State Church and Dissent? And, lastly, what was the duty of the Legislature in combining the principles of justice and expediency? In early times the nation was all of one creed. There was no education among the laity, and the whole intellect, and consequently the whole power, was in the hands of the priests. There was then only one Church in England—the Roman Catholic—and the Pope was the chief monarch of Europe. There was no dissent, and the priests were remarkable for piety, charity, and zeal, though it was an age of ignorance. Ages of ignorance were always an age of superstition, and the priests first became depraved and corrupt. Their power was so great that one-fifth of the land belonged to them. The scandals of the priests led to inquiry, inquiry to resistance; then came revolt, and then the Reformation, aided by the accidental condition which Henry VIII. found himself placed. To that king they owed little. He was always a Papist at heart, and burnt Roman Catholics as traitors and Lutherans as heretics. The Reformation at first was a compromise; it was rather a struggle between two parties in the Church than between two Churches. At that time there were earnest men with whom religion was no matter of compromise, and this brought him to the origin of Dissent. Persons of this stamp had refused conciliation. At the time when Scotland was joined to England, after the death of Elizabeth, the hatred of the people of that country to Popery was intense, and it added to the hatred already existing when Charles, under the advice of Laud, decided to force the English liturgy on the Scotch; they resented it, and finally all sects and creeds of Nonconformists banded themselves together under the name of Puritans, and commenced that struggle which led to the deposition and despotism of

their king. Men beheading their king might or might not commit a crime. Undoubtedly it was a mistake. A reaction came, and with it the restoration of Charles II. Then came the folly of the son in following the father's example in thrusting the liturgy on the Scotch, which they resented. Although beaten, they would never abandon their religious faith, and this fired the enthusiasm of English Nonconformists, who, being no longer under one head, and unable to resist the oppression, separated into various sects, which took root throughout the country, and had come down to the present day. In dealing with the relations of the Church and Dissent at the present day, Mr. Horsman paid a high tribute to the leaders of the various Dissenting bodies. Dissent was mostly born of enthusiasm, for which the English Church afforded no chance, whilst the Roman Catholic did to the fullest extent. This the right hon. gentleman illustrated by copious quotations from Macaulay. William III. saw that the true policy was one of conciliation and consequently passed the Toleration Act, which commenced a new era. Every disability was now removed, and that by men who had borne the burden and heat of the day. Mr. Gladstone only conceded the repeal of church-rates and the opening of the universities because it was a choice between that and resigning his leadership. In the last session he voted for the Burials Bill as just and reasonable. Disestablishment was a very different matter. The existence of an Established Church in itself was no practical grievance or injury to any Dissenter. The early Nonconformists themselves had upheld a State Church, and shown themselves able disciples of persecution. The existence of the Church was a mere question of a majority. Parties in the Church were doing the work of disestablishment more effectually than the opponents without. The bulk of the clergy no longer considered the Dissenters enemies to be shunned, but they laboured under disadvantages which Parliament should remove. The bishops should be removed from the House of Lords. The sale of livings should also be prohibited. Every one should aim at doing what he could to get the Church and Dissenters to unite together as fellow labourers.

#### THE EDUCATION ACT.

THE NEW LONDON BOARD held its second meeting on Wednesday. The proposal of Mr. Currie, of the adoption of the Report of the Works Committee, involving the expenditure of various sums for carrying out the school building plans of the old Board, led to some discussion on the objections raised by Canon Gregory, but, in the end, he expressed himself "quite satisfied," and this report was adopted. During the appointment of committees, a debate was initiated by Mr. Peek, about the expediency of having a majority of new members on the Statistical Committee, in order to test the figures of their predecessors. Mr. Mills deprecated raising any issue between the old and new boards. He moved an amendment (proposing additional names) in this sense, which was seconded by Alderman Cotton. Among the speakers on the question was Dr. Rigg, who declared the assumption of Mr. Peek, as to all the members of the old committee being of one way of thinking, not warranted. Mr. A. Mills, M.P., held that it was most undesirable that there should be any distinction brought out as between "old" and "new" members. Prebendary Irons suggested that the additional names should be accepted, and the reasons submitted by Mr. Peek for making them should be forgotten. Mr. Lovell hoped the amendment would be withdrawn, and withdrew his name. The Rev. B. Waugh commented on the "charming frankness" of the purpose of the amendment in first describing the committee as a jury to decide between the old board and the new, and then wanting in plain terms to "pack the jury" with gentlemen who, the mover thought, condemned "the policy of the board." Canon Gregory thought the remarks upon Mr. Peek's speech were hard and unfair, for the question was, whether a minority on the new committee was a fair representation for those who criticised the statistical committee of the old board. It seemed to him that it was perfectly fair on that ground to add other names, and it was as essential that the committee should have persons who had knowledge of educational matters as carried out in detail, as that it should have those who were partisans on the one hand and doctrinaires on the other. Mr. Watson protested against the board being pictured as divided into two camps, flourishing tomahawks at each other. (A laugh.) After further conversational discussion, Mr. Peek asked and obtained leave to withdraw his amendment, and Dr. Rigg, on the ground that Mr. Heller would be a fit gentleman to have on the committee, proposed the addition of that gentleman's name. A division on this was called. Three members refused to vote, 21 voted for the amendment, and 23 against. Among the minority were many old members. The amendment was then declared lost, and the original motion was agreed to. The other committees were then nominated, and other business was transacted. The board now stands adjourned till January 7.

THE NEW POLICY OF THE BIRMINGHAM SCHOOL BOARD.—The second meeting of the new school board took place on Wednesday, and a number of resolutions were passed indicating the policy which is being carried out by the League majority as rapidly as possible. The old board refused to

accept a number of schools belonging to Dissenting denominations, the use of which had been offered at a nominal rent on the condition that the religious teaching given in such schools be confined to the reading of the Bible without note or comment. On Wednesday communications were read by the chairman renewing the offer on the part of two schools on the same condition. The Church party opposed the acceptance of the offer on the ground that the solicitor of the board had declared the conditions to be illegal. The chairman of the board, who is officially connected with one of the schools, said that the managers of that school would have been quite content to give up the school without any condition, but they had inserted it to test the legality of the matter. It was resolved to accept the offer of one of the schools, and the case of the other was referred to a committee. This resolution was carried by the casting vote of the chairman, one of the majority being absent, and the numbers of the opposing parties being therefore equal. At the last meeting of the board the General Purposes Committee was instructed to ascertain what denominational schools were willing to receive poor children without payment other than the Government grant. Mr. J. S. Wright, the chairman of the committee, now reported that twenty schools connected with the Church of England and Roman Catholic denominations had sent in replies in precisely similar terms to receive any poor children sent by the board without payment. The managers of a number of Dissenting and denominational schools had agreed to receive a limited number of poor children without payment of fees. The committee reported that they hoped shortly to be able to provide accommodation for poor children in the localities where there were at present no board schools. The report was adopted. With the view of increasing the efficiency of the board schools a resolution was moved by Mr. R. W. Dale, the effect of which was to enable the school management committee to offer and pay higher salaries than heretofore to teachers and assistant-teachers in the board schools, and thereby to secure a larger staff of thoroughly competent teachers, and to improve the educational efficiency of the schools of the board. The Church party and the Rev. Canon O'Sullivan strongly opposed this course, the reverend canon saying that it was no secret that the League majority was determined that the board schools should be made more efficient than the existing schools—a statement which was received by the majority with applause. The chairman (Mr. Chamberlain) was glad that the reverend canon did justice to the majority of the board. It was their intention to make the board schools the best in the town, and they believed there was great room for improvement. All they were asking at present was only a very small slice of what they intended to ask. (Laughter.) They would very soon come to the board again with a still more important scheme of reform and improvement. Mr. Dale's resolution was carried by the majority of the board. Mr. George Dixon, M.P., moved a resolution instructing the committee to recommend sites suitable for the erection of free schools. This resolution was also opposed by the members of the Church party, but it was carried by the usual majority. Mr. R. W. Dale then gave notice of a motion which promises to lend considerable interest to the next meeting of the board; it was, "That section 5 of the bye-laws be so amended as to repeal the power to pay the fees of children attending schools not under the management of the board." This concluded the business. Mr. John Bright, declining an invitation to a dinner in celebration of a Liberal victory in the Birmingham school board election, writes:—"The public will watch with much interest the course of your new School Board. I anticipate from it greater gain to the cause of education in Birmingham than could have been hoped for under the policy adopted by its predecessor."

PLYMOUTH SCHOOL BOARD.—A school board compromise has been entered into Plymouth. The Church party are to have five instead of four members upon the board, the Roman Catholics one, the Wesleyans two, the Nonconformists three, and the working men two. It is understood that the Wesleyans to be chosen are to pledge themselves to denominational action, so that the unsectarian party will have a majority of one on the board. Hitherto the denominationalists have had a majority.

BATH SCHOOL BOARD ELECTION.—The school board election is just now causing great interest in Bath. On the last election six Churchmen, a Roman Catholic, and four Dissenters, including two ladies, were elected. The six Church candidates will again offer themselves for election, and last night it was decided at a large meeting to bring forward six unsectarian candidates, two of whom are Churchmen, one a Baptist, one a member of the Society of Friends, and another an Independent. Two of these will be working men and one a lady—Miss Ashforth—who at present holds a seat on the board. The Catholics will run a candidate, and the contest will be a severe one on all sides.

HALIFAX SCHOOL BOARD ELECTION.—On Tuesday evening a crowded meeting was held in the Mechanics' Hall, at which the following gentlemen were adopted as the Liberal unsectarian candidates:—Mr. John Crossley, the Rev. Dr. Mellor, Mr. Councillor Midgley, Mr. George Patchett, Mr. John Snowden (the chosen representative of the working men), and Mr. Nathan Whitley. The latter gentleman, in the course of a lengthened and

able speech, completely exposed the misstatements of the Denominationalists in the borough, who seem to have been acting on the general policy pursued throughout the country of setting truth at defiance for party purposes. A Mr. Hope, a clergyman, appears to have been imitating the example of Canon Gregory by giving utterance to the most reckless statements calculated to bring the action of the present board into discredit. Mr. Whitley's speech was a complete *épouse* of the gross misstatements of the Sectarians. Dr. Mellor also delivered a stirring speech, in which he urged his hearers to work heartily in the contest. They meant to fight the thing honestly and with cleanliness, and without vituperation; and without black-guarding placards, emanating whence they might—whether from a lawyer's office, or elsewhere. If they could not win with honour, they would lose with honour, for a honourable defeat was in the long run a more glorious thing than a dishonourable victory. Let them keep to the truth in all they said and did, for

Falsehood doth but last a day.  
But truth, like God, will live for aye.

In the Halifax election, which comes off early in January, the same course will be pursued as was successfully followed at Birmingham, Bradford, &c., of carefully dividing the votes between the Liberal candidates, according to an organised plan.

**A NOVEL DECISION.**—A vestry meeting of the inhabitants of Northfield was held yesterday, when it was resolved to levy a twopenny voluntary rate in support of the Church of England Elementary Schools at Northfield and Bartley Green. An opinion was expressed that people would not pay the rate; but the rector, churchwardens, and others who were present thought that it should be tried before a school board was applied for.

**SIR JOHN PAKINGTON,** in distributing the prizes at the Bristol Trade School last week, said he hoped the country would not be satisfied until we had one responsible Minister of Education. In his humble judgment the present state of the Education Department was almost ridiculous. The Lord President of the Council on Education, sitting in the House of Lords, as nominal head of the Education Department, was in fact a subordinate officer. He hoped the Government would see the propriety of having a vigorous, concentrated administration upon one of the most important subjects of the day. However competent the men might be, they should not have two in the same position. Referring to the question of religious instruction, he said nothing would ever induce him to consent to a system of education which did not embody instruction in religion. The people of this country, he believed, would not accept the secular system.

**A REPLY TO MR. FORSTER.**—The Rev. Samuel Pearson, M.A., minister of Great George-street Chapel, Liverpool, has published a vigorous and effective reply in a small pamphlet (London: Clarke and Co.) to the recent speech of the Vice-President of the Council in that town, in defence of denominational education. Mr. Pearson meets Mr. Forster at all points fairly and fully. We can only refer to two of them. Would you exclude the Bible? asks the right hon. gentleman:—

To which we reply by asking what Mr. Forster means by the Bible. "Poetry and philosophy," he rejoins. Now, I think we have a right, in the interests of truth, to know what Mr. Forster, and those who repeat a hollow cry about the Bible, would teach out of that collection of writings. Does Mr. Forster seriously mean that he regards it merely as a good medium for conveying "poetry and philosophy" to children's minds, and that he looks upon the Bible much as Socrates would have looked upon the plays of *Eschylus*, or any other writings which embodied the popular belief about the Greek gods? And do Wesleyans and Churchmen, who have been using this Book of books as an election cry, really mean that they would use it in the school as nothing more than a class-book? We have a right to have this matter cleared up; for ten thousands of religious persons, of whom I hope I am one, look upon the Scriptures as containing a Divine revelation. We cannot reduce its utterances to mere poetry and philosophy; and unless we may tell of God's great love to man in the Saviour, to the children over whom we have an influence, we think that the primary purpose of the Bible is lost sight of. What we mean by Bible teaching is denominational, authoritative, and strictly religious teaching. Our views must of necessity be offensive to the Jew, who rejects the New Testament, to the Unitarian, who denies the Divine authority of both Old and New Testament; and to the Catholic, who adds what we deem to be fables to the simple teaching of Holy Scripture. We may not be "philosophical" enough to eliminate the supernatural from our religion; we may not be "poetical" enough to deny that the Gospel is a divine message to heal the sins of man; but at least we try to be sincere, and therefore plainly say that we cannot be content to see the Bible reduced to a mere class book. We exclude it from school hours, so that we may have liberty to speak freely of its contents at other times; and if necessary, we exclude it from the school, but if so, it is that we may, without hindrance, teach in other places all that it says. What Mr. Forster and the philosophical school would give is a mutilated Bible. What we would teach every child is the Bible, the whole Bible, the Bible as containing the Word of God. Let lovers of the Bible judge between us.

Mr. Forster objects to the separation of the religious from the secular, to which it is replied that the teacher is showing himself imbued with religious principle when he teaches the three R's in the fear of God, and endeavours to discharge his duty as a servant of the State according to the dictates of justice. If he accepts the task of teaching religion under conditions which hinder him from

expressing his full convictions, he is so far acting irreligiously.

The *Spectator* (says Mr. Pearson) is never weary of quoting Dr. Arnold as the model master, forgetting that there is only one Dr. Arnold in a generation, and that we cannot look for many such at the head of our common schools. But would Dr. Arnold, with his delicate sense of right and high moral tone, have accepted an appointment from a mixed school board with the understanding that he was to teach denominationalism? His soul would have scorned such a truckling with truth. He was at the head of a school where he was allowed to train the pupils in the doctrines of the Church of England; and, therefore, presents no parallel to those who will be left in a mysterious muddle as to the truth which they are expected to inculcate.

Mr. Forster objects to hand over religion to the priests and clergy of all denominations. So do we; and therefore we oppose the appointment of schoolmasters and schoolmistresses who will be the nominees of the clergy. In our religious life, we are familiar with the doctrine that all Christians are priests unto God. We expect every man and woman to do his and her fair share of spiritual work. We are prepared to throw this grand enterprise of educating the neglected children of England in the principles of Christianity into their hands. We know they will not fail us; we are sure that the State is incompetent for the work; and, therefore, we press for the entire separation of these two branches of an arduous task.

#### ELECTION INTELLIGENCE.

**BRADFORD.**—Mr. James Hardaker, the "working-men's candidate" for Bradford, addressed a large meeting at the Alhambra Music Hall in that town on Saturday, in explanation of his views on political topics. There were 2,000 persons present. Mr. Hardaker is a journeyman stonemason, is the superintendent of a Sunday-school in connection with the Baptist body, and is a fluent speaker. The Trades Organisations in Bradford propose to raise £1,500, in order to sustain their representative in Parliament. A resolution, expressing approval of Mr. Hardaker's candidature, and pledging the meeting to sustain him by subscriptions and votes, was unanimously passed.

**PASLEY.**—Mr. H. E. Crum-Ewing, M.P. for Paisley, has informed the provost that he does not intend to seek re-election after the present Parliament is dissolved. The reason the hon. gentleman gives is that he has had a serious illness, and while the results of that illness will not prevent his attendance on Parliamentary duties next session, he could not venture upon a new term of service. Mr. Crum-Ewing has represented Paisley for the last seventeen years. Mr. Holmes, brother of the member for Hackney, will become a candidate for the vacancy.

**SHEFFIELD.**—Mr. Allott is the local Liberal candidate for this borough on the expected retirement of Mr. Hadfield at the dissolution, and his friends are holding a series of meetings in his behalf. The friends of Mr. Joseph Chamberlain, of Birmingham, have presented a numerously-signed requisition to the mayor, asking him to call a public meeting to hear a political address from Mr. Chamberlain, and to pass certain resolutions. The mayor declined to do so, and the requisitionists have called a meeting themselves, to be held on New Year's Day. Mr. Roebuck has written a letter to his Sheffield committee to say that although his friends at home think an election contest would endanger his life, he feels in good health and is prepared to die in harness. He says that, if he stands, he shall find no money, and he will have no legal agent or paid canvassers. He will also be very careful with whom he allies himself. He does not intend to pursue the same course which he did at the last election.

**HUNTINGDON ELECTION.**—This election took place last Wednesday, and resulted in the return of Sir John Karslaké, the Conservative candidate, by a majority of 158. Sir John polled 499 votes, and Mr. Arthur Arnold, the Liberal candidate, 341. We cordially agree with some of our contemporaries in regarding the result as a defeat which is not humiliating to the latter, and as not a legitimate source of pride and hearty joy to the Conservative party. Time out of mind Huntingdon has been a Conservative and pocket borough, much under the influence of Lord Sandwich. It has not been contested for many years, and Sir Frederick Pollock, General Peel, and Mr. Baring were permitted to hold undisputed possession. That Mr. Arthur Arnold should have been able so far to break up this political preserve as to obtain 341 votes against the ex-Attorney-General of the Conservative party is ominous as regards the continuance of the ascendancy of the Tory régime in Huntingdon and Godmanchester. If nothing else but the sapping of a political monopoly has been effected, a great service to Liberalism has been rendered.—*Echo*.

**STROUD.**—The vacancy caused by the lamented death of Mr. Winterbotham will be contested by Sir Henry Havelock, Liberal, and Mr. Dorington, Conservative. In the course of his published address, Sir Henry says:—

I am a Liberal, and prepared to give a hearty though independent support to the present Government, whose measures during the past five years, though occasionally faulty in detail, have been on the whole sound in principle and beneficial in operation. A Nonconformist by conviction, I am wholly without hostility to the Established Church, which I desire to see so reformed as to become, in a higher degree than at present, the church of the nation. Certain clauses in the Elementary Education Act of 1870 have given Dissenters just cause of dissatisfaction, which I should gladly assist in removing. I am not in favour of the Permissive Bill, though I

respect the intentions of its supporters. So deeply am I impressed with the evils of intemperance, that any practical measures for its diminution, short of coercion, would receive my cordial support. I am for an extension of the franchise in counties, believing that a broad basis of popular representation affords the best security for the permanence of our Constitution, which so admirably combines the greatest individual freedom with loyalty to the Sovereign and the traditions of a glorious past.

#### VENICE—WORKING MEN'S ADDRESS TO MR. RICHARD, M.P.

The Venice Working Men's Association has sent (through Signor Mancini) the following address to Mr. Richard, M.P.:—

Dear Sir,—You have received addresses from all parts of the civilised world; and Italy has not been behind-hand in her manifestation of sympathy with your efforts. But our associations of working men have not yet expressed their feelings towards you, and we are therefore desirous that you should be made aware of the confidence and the esteem with which the people of the Italian peninsula have watched your noble mission.

Your speeches in the House of Commons, and the various pamphlets and reports which testify to your indefatigable philanthropy, have been translated and read with admiration by the Italian working men. And we also, the undersigned members of an association of working men, now address ourselves, with enthusiasm and affection, to you, Mr. Henry Richard, Member of Parliament, as an illustrious promoter of international arbitration. In common with all the working people who desire liberty, order and peace; who declare themselves the brethren of all who are workers, whether with hand or head, and of those who are in poverty or affliction, we desire that the troublers of nations may cease from wars of conquest, forbear to put forth their dishonourable claims over other nationalities, and no longer exercise violent control over liberty of conscience. In the name of working men who are oppressed, both by conquerors and conquerors, in successive wars, we thank you, illustrious Mr. Richard, for all that you have done to protect our independence, to assuage disputes, and to bring about peace everywhere, even in the family and the workshop.

As a worthy son of that free nation which set itself in opposition to the slaughtering invasions of the First Napoleon, you have taken the part of the working classes, who were wont to be regarded as mere tools of the warrior. You have, in common with Malthus, Stuart Mill, Cobden, and Bright, raised an indignant protest against unjust wars, which tear away whole generations of betrayed workers from their factories and homes. You have witnessed in your country the sentiment of duty become the religion of every citizen. You have, in the House of Commons, nobly defended the electoral rights of workmen and of women; the representation of minorities; and the adoption of arbitration between employers and employed. Hence we trust that an expression of gratitude of Italian working men may be agreeable to you. For we have been truly delighted to hear that you have joined to your advocacy of international arbitration, that of liberty in general and the dignity of labour.

It is the working classes who suffer more than any others even from the subsequent results of war—both at home and abroad—as, for example, by the consequent rise in the price of provisions, unaccompanied by a corresponding increase of wages; by the interruption of industry, often not resumed till after a long interval, if at all; by the suspension of contracts and the breaking up of international commerce, through political animosities. Hence we cannot look on with indifference when generous voices are raised, in the British and Italian Parliaments, in favour of peace and international arbitration.

The Italian working men have given full proof that they can sacrifice all they possess for the triumph of a great national principle; that they can abandon even all whom they love, for the love of their country, and they fully approve the spirit of the declaration recently made, by one of their own statesmen, that "Italy desires to live in peace with all nations; but she will also insist upon securing her national rights and dignity."

But it is precisely because Italy only demands the free development of her liberty, her industry, and her commerce, that she cannot but applaud the noble initiative taken by you. Therefore we, the Working Men's Associations, as including men united for the encouragement of provident habits, quiet lives, and mutual co-operation—we, who heartily share in the aspirations of all who are striving for the pacific development of human principles, send to you, the illustrious Apostle of Arbitration, this most emphatic assurance of our love and sympathy.

And will you be good enough also to communicate to the kindred associations of working men in your own country these sincere expressions of the feelings of our hearts.

We accompany this address with our profound esteem and admiration.

Signed for the directors,  
VANNI,  
ALBERTO ERRERA.

Venice, December, 1873.

The following is the reply of Mr. Richard:—Gentlemen,—I have received, through the hands of my distinguished friend, Professor Mancini, the address which you have done me the honour to present to me in the name of the General Society of the Working Men of Venice. I need not say that the kind and too flattering words applied to myself in that address have touched me very deeply. I can, with the utmost sincerity, declare that no thought has been more constantly present to my mind, in my humble endeavours to promote the cause of peace, than the hope of doing something thereby to relieve the sufferings and to improve the condition of the millions of the industrial classes, who have been so long and so sorely oppressed by the heavy burdens of all kinds imposed upon them by the war system of Europe. This has been frankly recognised by the working men of England, who have rallied round me with an earnestness and a unanimity which have rendered the most important practical aid to the policy that I have been endeavouring to promote in and out of Parliament. Indeed, I was returned to

the House of Commons in large measure by the votes of the working men of Merthyr, who have ever since sustained me with the utmost enthusiasm in my work as the advocate of peace. I shall be only too happy to communicate to them and to the workmen's peace associations generally in England the precious testimony of sympathy and approval which I have received for our good cause from their brethren in Italy.

Allow me, gentlemen, to congratulate you and those you represent, upon the splendid victory gained by your illustrious countryman Professor Mancini in the Italian Chamber of Deputies. All honour to him, and to the Government, and to the representatives of this great country, who have so well sustained him on that memorable occasion.

Assure the working men of Venice and of Italy, gentlemen, of the deep interest I feel in their welfare, and of the delight with which I have learnt of the strenuous efforts they are making for their own intellectual, moral, and social elevation.

Believe me, with great respect,  
Yours truly,  
HENRY RICHARD.

Florence, Hotel de la Ville,  
Dec. 2, 1873.

#### SACRED HARMONIC SOCIETY.

This society gave its forty-second Christmas performance of the *Messiah* at Exeter Hall last Friday evening, under the direction of Sir Michael Costa. The large audience which this great work never fails to attract, affords evidence of its unfailing hold on public favour, and as long as the magnificent resources of the Sacred Harmonic Society are available for its execution, there is no prospect of its popularity diminishing. True, there are on these occasions certain effects not to be met with elsewhere, and which might be considered fairly open to criticism, as for instance, the *pianissimo* at the commencement of the chorus, "For unto us a child is born," but, whatever may be said as to the propriety of this rendering, it is undeniably striking as an abstract musical effect. We confess, too, a partiality for the old fashion of allotting the air "But who may abide" to a bass, instead of a contralto, and "But thou didst not leave" to a soprano rather than a tenor voice; but, as authority undoubtedly competent has decided that such was not Handel's intention, we cheerfully acquiesce. The principal vocalists on Friday evening were Madame Lemmens-Sherrington, Miss Enriquez, Mr. George Perren, and Mr. Winn, the two gentlemen respectively replacing Mr. Vernon Rigby and Mr. Lewis Thomas, who had been announced, but were unable to appear. These well-known *artistes* rendered ample justice to the familiar music allotted to them, though some of the ornamentation, sparingly introduced, it must be admitted, into the soprano songs, was perhaps rather questionable in taste, and the bass air, "Why do the nations," was taken we thought, a little more rapidly than usual. Mr. George Perren did not fail to make a salient feature of the high A, which Mr. Sims Reeves has long since taught an audience to expect at the close of "Thou shalt break them." The choruses were given with the vigour and finish for which the society's performances are justly famous, though we were rather sorry to miss from the second part, "The Lord gave the word," omitted, probably, with a view to shorten the performance sufficiently to meet all possible requirements. If this were the object, it was certainly not attained, a large proportion of the audience continuing the reprehensible practice of leaving the hall at the commencement of the final chorus.

The next performance is announced for Friday, Jan. 23, 1874, when the late Dr. Crotch's long-neglected oratorio, *Palestine*, will be produced for the first time by the society.

#### THE LATE MR. WINTERBOTHAM, M.P.

The remains of the late Mr. Winterbotham will be buried in Rome, for which city three of his brothers have started.

The *Dundee Advertiser* says that a letter has been received from the Right Hon. W. E. Baxter, M.P. for the Montrose Burghs, dated Rome, December 14, in which he refers to the death of Mr. Winterbotham, who had travelled with Mr. and Mrs. Baxter and family from England. They happened to meet at Dover. Mr. Winterbotham was then ill, and Mr. Baxter requested him to join his party, and offered him a seat in his family carriage over the Alps, of which he availed himself. They parted at Turin, but met again both at Florence and Rome, and Mr. Baxter saw him at the Hôtel d'Angleterre the night before he died, and was the first to telegraph home to Mr. Winterbotham's friends and to Mr. Gladstone his sudden and lamented death, which was the result of disease of the heart.

On Sunday last, at the close of the morning and evening services at the Brixton Congregational Church, the pastor, the Rev. J. Baldwin Brown, paid an eloquent tribute to the memory of the late Mr. Winterbotham, M.P., who was a member of the congregation. Mr. Brown, in alluding to the loss which their church and the country had sustained in the death of Mr. Winterbotham, spoke of the deceased statesman "as a coming leader—a statesman of the young generation." To him (Mr. Brown) his death was a great shock; it was entirely unexpected. In Mr. Winterbotham both he and the congregation had lost a friend. He was a keen, eager, thorough student, constantly acquiring, while he had on him a heavy burden of administrative work. He died in harness, and it was the strain of

his work that killed him. He was animated by high and lofty motives, and was a thorough Christian, in proof of which he would read to them an extract from a letter addressed to him by Mr. Winterbotham on his appointment as Under Secretary of State for the Home Department. After alluding to his experience connected with the study of Aristotle, he writes:—"Another master has taught me the keen delight of working for others." Mr. Winterbotham was a staunch Non-conformist who was not ashamed of his principles. He believed, with us, that the time had come when the Church could walk alone, without the protection of the State. His Christian character makes his loss doubly severe, for in the present day of doubt and unbelief he (Mr. Brown) was afraid that there were but few Christian statesmen, in the best sense of the word, but he thanked God that we had a true Christian statesman at the head of affairs. The deceased was, as they knew, an active worker amongst them. On telling him of the efforts made by the younger members of the congregation to reclaim the poor and outcast children of Lambeth, he expressed a wish that he could throw off the labours of his office and spend a day amongst them. He brought a firm, strong will to sustain his flagging powers, and compelled himself to toil on when, had he been a man of slighter moral fibre, he would have been content to collapse, and perhaps have been saved. He was consumed by the noble ambition, not of office, but of making himself worthy of office. He strained every nerve to the utmost, and now we know how far every nerve was overstrained. It is tremendous cost, that the public work of our empire is accomplished, both at home and abroad. He (Mr. Brown) sometimes made the mistake of calling the building they were in "chapel," instead of church; he had hardly got used to the new name yet. Mr. Winterbotham might be called a Quaker Puritan; he said to him when the church was finished, "I wish you would call it Brixton Meeting." A friend of his, a staunch Conservative, had only a few days ago spoken very highly to him of the deceased, mentioning the last speech he made (at Bristol) in very high terms. It was only a day or two after that he received the intelligence of his death. The above is a brief outline of Mr. Brown's eulogy on the deceased statesman. The rev. gentleman evidently laboured under deep emotion during its delivery, which was doubtless shared by many in the large congregation to whom it was addressed.

#### Miscellaneous.

**POOR LEICESTER-SQUARE.**—The unfortunate square has furnished the text of another discussion in the Metropolitan Board of Works. A report was received from the committee entrusted with the preparation of a bill for enabling the board to acquire possession of the square. A general hope was expressed that Parliament would suspend its standing orders to allow this urgent measure to pass next session.

**MEMORIAL TO THE LATE MRS. GATTY.**—At the suggestion of Lady Warrender, a sixpenny subscription for a children's memorial to the late Mrs. Alfred Gatty has been set on foot. It is proposed to erect with the proceeds a marble tablet in the fine parish church of Ecclesfield, near Sheffield, of which Dr. Alfred Gatty has long been the vicar. Subscriptions for this object are received by her publishers, Messrs. Bell and Son.—*Athenaeum*.

**THE MASTER OF RUGBY.**—Dr. Hayman, says the *Daily News*, who has been dismissed from the office of head-master of Rugby School by the unanimous vote of the governing body, will cease to discharge the duties of that post at Easter. Dr. Hayman's own dismissal had its origin in the notice of dismissal which he gave some months ago to Mr. A. Sedgwick and the Rev. C. J. Smith, two assistant masters, the former of whom was of nine, and the latter of seven years' standing. Probably the decision of the governing body to dispense with his services was not based solely on their judgment upon this matter, but took into account the falling-off in the numbers of the school and other unfortunate incidents of Dr. Hayman's head-mastership, which have been the subject of public controversy.

**WORKMEN'S PEACE ASSOCIATION.**—A general meeting of this association was held at its offices in Buckingham-street, Strand, on Friday; Mr. W. Worley presiding. On the motion of Mr. Evans, it was proposed to hold a series of meetings in Scotland, with a view chiefly to the formation of electoral committees. Mr. Churchill urged the desirability of arousing the men of the West of England to an interest in the principle of international arbitration; and at his suggestion it was resolved that a conference of representative working men should be held in Bristol early next year. A resolution was passed expressing satisfaction with the decision of the Italian Parliament on the subject of international arbitration, and instructing the secretary to convey the thanks of the association to Signor Mancini, the Premier, and the Government of Italy.

**DEATH OF SIR JOSEPH COWEN, M.P.**—We regret to announce the death of Sir Joseph Cowen, one of the members for Newcastle-upon-Tyne. The deceased gentleman, who was seventy-three years of age, was for many years an Alderman of Newcastle and a magistrate for the county of Durham. As Chairman of the Tyne Improvement Commission, and as a colliery proprietor, he was long a

prominent man in Newcastle, and at the general election of 1865 he was returned at the head of the poll as one of the Parliamentary representatives of that town. In November, 1868, he occupied a similar position, the numbers having been:—Cowen (L.), 7,057; Headlam (L.), 6,674; Hammond (C.), 2,727. Sir Joseph had been in a critical state of health for two months. At the beginning of last week he was much better, but on Thursday he experienced a sudden loss of strength, and died, as stated above, on Friday night. Sir Joseph Cowen belonged to the old Radical party, but he was held in high esteem by men of all parties for the singular consistency and purity of his political life.

**A WEEK IN AN OPEN BOAT ON THE ATLANTIC.**—The Plymouth pilot cutter on Sunday landed at Dartmouth fifteen of the crew of the ship America, belonging to Barrow-in-Furness, which foundered on the banks of Newfoundland on the 26th of November, with 1,200 tons of railway iron. The crew were twenty-one, all told, and just before the vessel sank eighteen took to the longboat. The captain and two mates were about getting into the boat when the cargo suddenly shifted, and the vessel went down. As she sank the stern and poop were blown out, and it is supposed that the captain was killed by the explosion. The two mates were drowned. The crew had been tossing about for six days when they were picked up by the Prussian barque Louise, and by her transferred to the pilot cutter when off the Strait. The crew took with them into the boat 200 pounds of biscuit and eighteen gallons of water. Before leaving port several of the crew refused to go in the America, because of her evident unseaworthiness, but were induced to proceed by the offer of higher wages.

**THE PROGRAMME OF THE GOVERNMENT.**—We have good reason to believe, as the result of the Cabinet consultations, that the programme of next session will be of a simple character. The Government will, we understand, make finance, and the question of local taxation (which is so closely allied to it), their *pieces de resistance*, though it may be doubted whether, at the close of the financial year, the revenue will be in so flourishing a condition as at one time appeared probable. Mr. Gladstone's genius, as Chancellor of the Exchequer, will no doubt find full range, and he may perhaps be able to make proposals which will meet with general approval. The local taxation question is one of greater complexity, and one moreover in which the tactics of Mr. Disraeli, as Opposition leader, will have abundant scope. Of course these two subjects will not exhaust the Ministerial programme; but the measures simplifying the titles to land and facilitating its transfer, as well as those for perfecting the Supreme Court of Judicature, will be subordinate, and Government bills on other subjects will have to wait their turn—if that turn should ever come.—*Leicester Chronicle*.

**CONSERVATIVE PROSPECTS.**—The London correspondent of the *Dundee Advertiser* believes that at the meeting of the Conservative election agents, held on Wednesday at the Carlton Club, there was some discussion as to the prospects of the party at the next general election. On the whole the gentlemen present took a hopeful view of the future of the party, but they were far from indulging in those enthusiastic visions about the reaction which are cherished by Conservative orators and newspapers. The agents know better than any other members of their party the real state of feeling in their different districts, and are capable of forming a more accurate judgment as to the probable results of a general election than the ordinary political Conservative. After a very careful comparison of the information which they possessed in regard to the different constituencies in the kingdom, they came to the conclusion that the Conservatives would win somewhere about thirty seats at the next general election. This would not give them a majority in the House of Commons, but it would render the continuance of a Liberal Government impossible, and therefore lead to the accession of the Conservatives to office, though in a rather disabled state.

**TENANTS UNDER THE IRISH LAND ACT.**—The operation of what are known as the Bright clauses in the Irish Land Act occupied the attention of the Dublin Statistical Society on Tuesday night. Some officials of the Landed Estates Court were present, and the opinions expressed, if not entirely uniform, were decidedly favourable. One speaker attributed the unwillingness to invest money in land to the excessive cost of conveyancing, and he mentioned a case where "about nineteen lines of print," for a property which was sold for 1,100*l.*, cost 2*s.* If the purchase-money had been under 1,000*l.*, the deed would have cost 3*s.* less. It was generally admitted that the existing system of conveyancing was too costly, though Dr. Hancock was not prepared to concede that the clauses of the Act under discussion had proved even a comparative failure. The Landed Estates Court sells property to the amount of about a million a year, and Dr. Hancock is of opinion that the 134,000*l.* lent by the Board of Works to tenants, in accordance with the terms of the Act, is not disproportionately small. There can be very little doubt, however, that a cheap and easy system of land transfer would prove peculiarly beneficial in Ireland.

**THE LATE MR. MASON JONES.**—The correspondent informs us, introduced to the English public years ago by Sidney Lady Morgan as an accomplished orator, and gave lectures or orations on Swift, Burke, Grattan, and other distinguished Irish characters, with great success. The *Daily Telegraph* says:—"The most noticeable circumstance

relating to the late Mr. Mason Jones personally was his astonishing memory. It is a well-ascertained and carefully-verified record that when quite a young man he learned by heart the whole of 'Paradise Lost,' and that he recited that prodigious epic in its entirety from the commencing 'of' to the final 'way' without book, and without slip, omission, or blunder, at St. Martin's Hall, Long Acre, and other places some years since. Whether his memory was natural or acquired—whether he resorted to any artificial system of mnemonics, topical or arithmetical, we have yet to learn; but the fact remains that he knew 'Paradise Lost' by heart, and that he could repeat the whole or any portion of it at call. Mr. John Bright is said to be the most copious Miltonic scholar living; but even that right honourable gentleman would be puzzled, we should say, to repeat the whole of 'Paradise Lost,' or even the shorter 'Paradise Regained,' from memory."

**THE TICHBORNE TRIAL.**—When the Court of Queen's Bench re-assembled on Thursday morning, Mr. Cooper Wyld, one of the Tichborne Claimant's junior counsel, stated that Dr. Kenealy was too ill to attend, and asked for an adjournment to the day originally agreed upon, Monday, the 29th inst. The Lord Chief Justice was not in court at the moment, and Mr. Justice Mellor suggested that Mr. Macmahon, one of the "juniors" in the case, might go on with Dr. Kenealy's address. Mr. Macmahon, however, was also absent, though he was not stated to be ill, and the two judges retired to consult with the Lord Chief Justice on the change in the situation. On their return into court, the Lord Chief Justice announced that the application for adjournment would be granted, but he distinctly stated that Dr. Kenealy must bring his address to a close within a week after the re-assembling of the court. His lordship pointed out that in the course of the reply, which has already occupied ten days, Dr. Kenealy has gone over a considerable portion of the ground taken up in his former address, which extended over twenty-one days. It is one thing to "fetter" counsel, and another to let him wander at discretion. There must be "some limit," the Chief Justice declared, even to a speech for the defence. The adjournment to the 29th was then agreed to.

**PALESTINE EXPLORATION FUND.**—The latest letters from the officers in charge of the exploration work are both interesting and important. M. Ganneau and M. Lecomte (architect), who have special charge of the Jerusalem researches, arrived in November, and lost no time in commencing their work. M. Ganneau, while at Jaffa, discovered the ancient cemetery of the town, the full examination of which he reserves for a future opportunity. On the way to Jerusalem he revisited the site which he had previously identified with the Biblical city of Gezer. Here he was fortunate in being able to trace in part the plan of the old city and the position of its houses and suburbs. In Jerusalem he has examined a number of Judeo-Greek sarcophagi, with inscriptions. They were found quite recently on the Mount of Olives, not far from the site of Bethany, their date being of Christian times, and certainly very early. They contain the bones of Christian Jews, and it is startling, in connection with the locality in which they were discovered, to come upon the names of Simon, Martha, Lazarus (Eleazar). Mr. Drake has rejoined the survey party, now at Jericho. The reports received from him and Lieutenant Conder describe the country connected with Samson's exploits, and that of David's wanderings. Full details, with original drawings by Lieutenant Conder, will be given in the society's January issue.

**THE MARRIED WOMEN'S PROPERTY ACT.**—In the Rolls Court on Thursday, Messrs. Warne and Co., publishers, applied for an injunction to restrain Mrs. Routledge—the authoress of "How to dress as a lady on 15/- a-year, by a Lady"—and her husband from publishing, or advertising that they are about to publish, the book bearing that title. Mr. Fry, Q.C., for the plaintiffs, contended that after a publisher had spent his money in the publication of a book, the author was not at liberty to endeavour to advertise and sell a second edition. His honour remarked that the object of the book was very laudable, but he was bound to say he never had experience of its possibility. Mr. Jones, for the defendants, raised an objection upon the pleadings, on the ground that, under the Married Women's Property Act, the contract was the lady's own, although the property might pass to the husband. His honour said that in the case of a married woman and her husband joining in a contract it was the husband's. The Act was altogether a very extraordinary one; but by it a book written by a married woman belongs to herself. The Act was most emphatically intended to protect authoresses. However, as there was an important point raised, which it is impossible could be dealt with upon interlocutory motion, the matter would stand over by consent to the second cause day in Hilary Term.

**THE BOARD OF TRADE AND THE RAILWAY COMPANIES.**—Two more replies by chairmen of railway companies to Mr. Fortescue's recent circular have been published. Sir Daniel Gooch, M.P., chairman of the Great Western Railway, in a letter dated yesterday, says that during a period of seven years, including 1872, one passenger lost his life, and two hundred and forty-seven sustained personal injuries (many of them being of the slightest possible character), from causes beyond their own control, while travelling in passenger trains over the Great Western Company's lines. These figures

do not, Sir Daniel thinks, show that the term "insecurity of railway travelling" is fairly applicable to that company. If any new system of continuous brakes is discovered free from the objections applying to all those hitherto invented, and which experience proves to be really effective, Sir Daniel Gooch says there will be no indisposition on the part of the Great Western Company to adopt and use it. Mr. E. S. Ellis, chairman of the Midland Railway, states that the block system is in operation over nearly 500 miles of the most important portions of the line; and the further extension of it is being proceeded with as fast as materials can be obtained and the work executed. Several descriptions of continuous brakes have already been tested by the Midland and other companies, and others are now in course of trial. These experiments will doubtless result in the adoption of the one found to be the most efficient.

**LORD DERBY ON SELF-CULTURE.**—Lord Derby on Saturday presented the prizes won in the past session by the students of the Liverpool College. By way of caution to the prize-takers and of encouragement to the losers, his lordship reminded them that an early success, although it gives a lad a good start, gives him little else; that the race of life is a race which tests endurance more than speed. If (he said) I were to tell you that in my belief that particular quality of intellectual quickness and sharpness is by no means the first qualification for a successful career, many people would consider, in these days of competitive examinations, that I was wilfully indulging in a paradox. But I believe it is the truth. Talent is the edge of the knife which makes it penetrate easily, but whether it penetrates deeply or not depends quite as much on the force applied to it as on the sharpness of the blade. What a man really takes a keen interest in he is seldom too dull to understand and to do well; and, conversely, when a man does not care to put the best of his brains into a thing, no amount of mere cleverness will enable him to do it well if it is a thing of any real difficulty, or unless it is one which he has trained himself to do easily by much previous practice, in which latter case he is really reaping, in present ease, the fruit of past exertion; living, so to speak, upon the capital which he has accumulated by early industry. I don't know who it was that said that "genius consisted in an enormous capacity for taking trouble," but, whoever he was, and although the definition may not be quite wide enough, it is not, to my mind, very far from the mark. Lord Derby went on to urge the importance to students of a sound physical condition; and the advantage of literary culture, as a preventive of the one-sidedness which grows upon us from absorption in a profession or business.

**JOSEPH ARCH AT BIRMINGHAM.**—Mr. Joseph Arch had an enthusiastic reception in Birmingham on Thursday night, where he addressed more than three thousand people in the Town Hall. In the course of an address of an hour's duration, Mr. Arch dwelt upon the former down-trodden condition of the agricultural labourers, and replied to accusations which had been brought against him and his associates in the recent agitation. He had been charged with being the "Apostle of Arson," but he had never advised his fellow-labourers to resort to violence, much less incendiarism. His object had been to bring down no single class in the country, but to upraise and elevate the agricultural labourers and place them in their true position. It was not long since that England knew nothing about the labourer, except when a paragraph appeared in the *Police News*, saying that he had knocked a rabbit over. (Cheering.) If the farmers had grievances, they must look to their landlords to redress them; and if the land rented was too dear, the rent must be lowered. (Cheers.) The lack of tenant-right had a great deal to do with the bad cultivation of the land. The labourer must be enfranchised, and then they would be educated, and some of the questions which now perplexed the country would be nearer solution. If the farmers of England did not yield to the just demands of the labourers, they would be brought to their senses when it was too late. (Cheers.) There was a wonderful unanimity among the labourers at the present moment in their desire to leave the country for other lands where they would find them better off. Nineteen out of twenty of the labourers in all the counties of England were anxious to be off—(cheers)—and if such an exodus should set in, who could tell where it would end. (Cheers.) If England did not take up the question, "the gates would soon be ajar." Mr. Arch was loudly cheered throughout his speech, and a resolution pledging the meeting to support the movement was adopted.

### Epitome of News.

Her Majesty and the royal family are now at Osborne, where they will pass the Christmas holidays.

The Empress Eugenie paid a brief visit to the Queen on Thursday.

According to the "Lady Correspondent" of the *Belfast News Letter*—"For a long time after the death of the Prince Consort Her Majesty could not bear to touch a piano, nor did she even allow one to be opened in her presence. Now she has resumed her old accomplishment, and plays duets with her last remaining daughter, the Princess

Beatrice. By royal command, M. Gounod has arranged some of the music of *Jeanne d'Arc*, as a duet for two performers on one piano for the Queen and her daughter."

The Prince and Princess of Wales have been visiting at Rendlesham, and have gone down to Sandringham to spend the Christmas.

The Duke of Edinburgh, according to present arrangements, will leave England on the 30th, *en route* for Russia. His Royal Highness is expected to arrive at St. Petersburg on the 4th January.

Her Majesty has approved the following elevations to the peerage:—Vice-Admiral the Hon. Edward Granville George Howard, the heir presumptive to the earldom of Carlisle, as Baron Lanerton, of Lanerton, in the county of Cumberland; Lord Chief Justice Clerk of Scotland as Baron Moncrieff, of Tullibole, in the county of Kinross; the Lord Chief Justice of the Common Pleas as Baron Coleridge, of Ottery St. Mary, in the county of Devon; the Right Hon. William Monsell, M.P., as Baron Emly, of Tervo, in the county of Limerick.

Mr. J. T. Hibbert, M.P., for Oldham, and Parliamentary Secretary to the Local Government Board, will succeed the late Mr. Winterbotham as Under-Secretary of State for the Home Department, and the Earl of Morley will undertake the duties now performed by Mr. Hibbert.

Sir James Colquhoun, Bart., three of his gamekeepers, and a boy, were drowned on Thursday evening, while crossing Loch Lomond, in a boat.

A case of raw meat, preserved in Buenos Ayres in April last, by a new process, has been opened in London. The meat was found to be perfectly fresh. It is stated that it could be sold in England at 6d. a pound, leaving a fair profit.

The Ladies' Council of the Yorkshire Board of Education has taken the preliminary steps for the establishment of a school of cookery.

The Metropolitan Board of Works have granted a site on the Thames Embankment for a statue to the late John Stuart Mill.

The recent fog (says the *Medical Times*) will long be remembered as one of the most disastrous this generation has known. To persons with cardiac and respiratory disease it has in numerous instances proved fatal. The accidents were, moreover, numerous.

The Duke of Edinburgh, on Friday, laid the foundation-stone of the National Training School for Music, adjoining the Royal Albert Hall. The building is to be erected at the cost of Mr. C. J. Freake. At a conversation held in the evening, the Duke of Edinburgh announced that the Queen and Prince of Wales proposed to endow the institution with two scholarships of the annual value of 50/- each, and that it was his own intention to endow a third of the same value.

The Civilian understands that Sir William Stephenson, chairman of the board of Inland Revenue; Mr. Goulburn, C.B., chairman of the Board of Customs; and Lord Frederick Cavendish, have been appointed a committee to inquire into the feasibility of amalgamating the two great revenue departments.

The case of Mr. David Morier Evans came before the Court of Bankruptcy on Saturday. The debtor, who was described as of Serjeant's-Inn, Fleet-street, Birch-in-lane, Cornhill, and elsewhere, proprietor of the *Hour* newspaper, filed his petition for liquidation for arrangement of his composition with his creditors, estimating his liabilities at 31,000/-, and the assets, consisting of plant and machinery used in the business of a printer, valued at 3,000/-, and shares and stock at 500/. Upon the application of Mr. Knight, a receiver and manager was appointed, and the Registrar granted restraining orders against certain execution creditors.

The statue of the Prince Consort will be unveiled on Friday, Jan. 9, by the Prince of Wales, who will afterwards partake of luncheon in the Guildhall.

A milkman at Old Brentford named Joseph Huggett, who was fined 5/- and costs the other day for adulterating milk with 26 per cent. of water, committed suicide yesterday morning by hanging himself from his bedpost. He is described as "a plodding sort of man, who sustained himself and his wife upon the yield of one cow and the occasional letting of apartments." When summoned before the magistrates on Thursday last, it was noticed that he was greatly excited, and on it being hinted to him that he might be heavily fined, he exclaimed that rather than pay he would rot in gaol. The alternative in default of payment of the fine was two months' imprisonment, a week being allowed for payment of the fine.

We have to report another sad boat accident, attended with the loss of many lives. On Saturday afternoon eighteen men employed upon the construction of new reservoirs for the Lambeth Water Company at West Molesey left the scene of their work in a boat for the purpose of crossing to the Middlesex side of the river. The boat was not far out into the stream when it capsized, throwing the whole of its occupants into the water. Eight were rescued, a similar number were drowned, and two of the men are yet unaccounted for.

**ETON MASTERS.**—While those who are interested in the prosperity of Rugby are discussing the dismissal of Dr. Hayman, the Eton world is furnished with a grievance of a similar nature, the headmaster having announced that he intends in August next to supersede the six senior assistant masters.

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Moral suasion and equity the sole basis of rule. Religious catholicity.

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LIST OF SUBSCRIPTIONS given with a view to add to the comfort of the Rev. E. MUSCUTT in his declining days, and in recognition of the public service rendered by him in his earlier years as the first to suggest to the Government the promotion of a National Education, which was carried out by the primary grant of £20,000; as the author of many works on ecclesiastical subjects; and as the Honorary Secretary for several years to the Committee for the Abolition of the Jurisdiction of Ecclesiastical Courts in Testamentary and Matrimonial Causes:—

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N.B.—Those gentlemen against whose names an asterisk is placed (thus \*) have agreed to act as a Committee to determine the form of the Testimonial, and the following gentlemen will receive subscriptions:—

Treasurer—Geo. Gowland, Esq., Tunstall-villa, The Downs, Clapton.

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N.B.—A further list will be published hereafter.

**NEW CONGREGATIONAL CHURCH,**

I crave permission to present a PLEA at this season on behalf of the effort of my people to BUILD a CONGREGATIONAL CHURCH at Milton-next-Gravesend. The English Congregational Chapel Building Society has just voted a loan, without interest, of £500. Mr. Morley, Mr. Joshua Wilson, of this county; also the Revs. Dr. Kennedy, T. Aveling, J. C. Harrison, H. J. Bevis, and the Chairman of the Kent Association, who know the necessity of the case, encourage it. Although this rising suburb, gradually being recognised as unusually healthy, required the Church, and also this parish of Milton, with 13,000 inhabitants, the site has nevertheless been chosen very much to meet the convenience of the pupils of Milton Mount College, and to complete this denominational scheme. We certainly should not have incurred so large an expense but for this object, which made a requirement for 170 additional sittings. I trust that God may dispose kind hearts to help us by small contributions in erecting a House which will be the Sabbath-home for ministers' daughters from every shire in the kingdom for many generations.

WM. GUEST.

Milton-next-Gravesend.

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# The Nonconformist.

WEDNESDAY, DECEMBER 24, 1873.

**SUMMARY.**

THE approach of Christmas this year, as is customary at this festive season, has been indicated by a marked falling off of important news. The political atmosphere is serene, and even the foreign telegrams are brief and for the most part of little interest. No one can regret that at this time there should be a general truce in the conflicts which more or less ruffle the surface of society, and that for some days, at least, throughout Christendom all classes, from the highest to the lowest, should devote themselves to those domestic enjoyments and works of love and charity which are in harmony with this annual festival.

The active discussion arising out of the launching of the "National Association of Associated Employers," for the purpose of counteracting the influence of trades' unions, is the most remarkable domestic incident of the week, and some remarks on the subject will be found below. Two of our conspicuous public speakers have been addressing Liverpool audiences. The Earl of Derby gave to the students of Liverpool College, at the annual distribution of prizes, a good deal of valuable advice on the importance of self-culture, of thoroughness in study, of not neglecting physical culture while engaged in mental pursuits, on the evils of a stereotyped habit of thought, and on the truth that pleasure comes most surely to those who do not seek it as an object. Mr. Stansfeld, who was present at a Liverpool meeting in honour of his friend Mr. Rathbone, one of the Liberal members of the borough, spoke most emphatically on the necessity of union and mutual concession, which was far more important than that the party should be in power. Of course the right hon. gentleman referred specially to the education question. "He had no doubt that one, and perhaps more, specific solutions would be placed before the House, and he expressed the ardent hope that the whole Liberal party, in all its sections, from the most moderate to the most extreme, would consider what mutual and reasonable

concession they could make, so as to remove this stumbling-block from their midst." With regard to the larger question of a national system of education, he contended that it would require time, and as to the measure of 1870, it was "an imperfect Act," though a great step in advance. Mr. Stansfeld speaks to a Liverpool audience in a different strain on this subject from the Vice-President of the Council, but there is too much reason to fear that his views find little acceptance in the Cabinet of which he is a member, and that Mr. Forster's counsels are there predominant.

The French news of the week is scanty. The Minister of Finance, who has to meet a large deficit, is at issue with the Budget committee—the former asking for new taxes, the latter suggesting retrenchment, but neither proposing any reduction of the army. We dare say M. Magne, the only possible manager of French finances, will have his way. In the National Assembly the Left Centre is waking up to the vital importance of the measure for investing the central Government with the power of appointing municipal officers throughout the country, and is preparing to offer a strong opposition to the Ministerial bill. The Committee of Thirty is in no haste either to deliberate or decide. It would fain propose the abolition of universal suffrage, but the difficulties in the way of that course are very great, and perhaps the creation of an Upper Chamber will be suggested as a substitute.

Though the Emperor William is not seriously ill, his health is feeble, and no little anxiety on the subject, fanned by exaggerated rumours, is manifested in Berlin by all classes. Meanwhile the Prussian Diet has adjourned, after the Lower House had passed by a large majority the second reading of the Civil Marriages Bill. The debate was remarkable for the unexpected appearance of Prince Bismarck, whose speech while exhibiting his wonted decision of purpose marked a distinct rupture with the Conservative party.

Pius IX. after long delay has created a batch of new cardinals at the Vatican, where, "prisoner" though he professes to be, he exercises his functions without hindrance, and spoke with his wonted freedom and bitterness of the "wolves and monsters" who are attacking the Church on all sides. Of the eleven new members of the "Sacred College" the majority are Italians, and three are Frenchmen, but the name of Monsieur Dupanloup does not appear amongst them, and all the nominees are of course staunch Ultramontanes. Curiously enough, though the Papacy has no longer any temporal power, the newly-appointed cardinals are to be advised of their elevation by members of the "Noble Guard"—military officers of the Pope's household with which, it seems, he is unable or unwilling to dispense.

**THE INTERNATIONAL ARBITRATION MOVEMENT.**

AMONG the telegrams from abroad published in the daily journals of yesterday, our readers would be specially interested in that from Paris which gives a brief account of a banquet in honour of Mr. Henry Richard, M.P., which took place at the Grand Hotel in that city on Monday evening. We presume that this is the last of the series of similar fêtes which have been held in several places on the continent, for the purpose of doing homage to the principle of international arbitration so efficiently represented by the hon. member for Merthyr Tydfil. After the success, unexpected as it was by both friend and foe, of the hon. gentleman's motion in the House of Commons on July 8 last, Mr. Richard projected an excursion to the continent for the purpose of trying to induce some leading political men in the chief countries of Europe to bring the subject of his motion before their respective Parliaments. We have reason to believe that he has met with a measure of success far beyond his expectations. In Rome, as we have seen, M. Mancini's motion, similar in purport to that which the hon. member for Merthyr laid before the representative branch of the legislature in this country, was accepted by the Government and voted with absolute unanimity by the Chamber. Wherever he has been during his three months mission, it has been his good fortune to find that the interest awakened by the success of his motion in the Parliament of the United Kingdom has been of the liveliest character. In most of the cities he has visited he has been received with great respect and kindness, and in some parts of the continent, and notably in Italy, with real enthusiasm. Banquets have been given to him at the Hague, at Venice, at Rome, at Milan, and at Paris; at each of which he was favoured with an oppor-

tunity of observing unmistakeable indications that the ideas he has been so long labouring to promulgate are rapidly gaining ground. Still better than this, he was enabled to inform the company at Paris that he had received letters from Mr. Sumner of the United States, M. Couvreur of Belgium, M. Van Eck of Holland, and M. Deak of Hungary, promising that they would shortly advocate his proposition in the legislatures of their respective countries.

What are the objects which Mr. Richard has in view? They may be stated in two short sentences. First, a codification of international law; and secondly, an organised system of international arbitration. They are propositions which bear upon the face of them their best recommendation to universal adoption. In principle everybody admits that they are uncontestedly good and desirable. The settlement of national disputes by the sword is too barbarous and unreasonable a method to be contended for in the abstract by any enlightened statesman. It is uncertain, expensive, immoral. It disintegrates and degrades national life. It inflicts an incalculable amount of suffering, and, as often as not, it wholly fails to realise the ends for which it is employed. No one can attempt to justify it. None but such as make a profit of it desire its continuance. It is condemned alike by reason, by the moral sense, and by religion. It is one of those pernicious superstitions the practical effects of which have filled the pages of history with records disgraceful to human nature; and every man, as he reads them, is impelled to utter an exclamation to the effect, "Away with it—put an end to it—suffer it no longer to exist among mankind."

The object, therefore, of Mr. Richard's movement is simply to reduce this healthy impulse to organised, and internationally recognised, form—in a word, to make the principle operative. "Just so," responded his opponents, "but this is precisely the point of difference between you and ourselves. While we admit the desirableness of putting an end to war, we call upon you to inform us how this may be done. You are in pursuit of Utopian ideas. You wish to substitute judgment for passion, reason and right for physical force, in the adjustment of those disputes which are constantly rising up between nation and nation. But the thing is not feasible. Even if it existed on paper it would be practically inoperative. There are quarrels between Governments and States the very nature of which exclude the possibility of composing them by arbitration; and, although in some minor matters the plan may be adapted to the circumstances of the case, by what power is the sentence of the court to be carried into effect?" We are not concerned just now to give a reply to these queries. As Mr. Richard in his speech at Paris forcibly remarked, the abolition of slavery and the introduction of free trade were in their turn characterised as Utopian, but they have nevertheless grown into realities. The practice of duelling has become obsolete in this country, and one cannot see why the causes which have been effectual to put an end to that irrational custom, as affecting individuals, should not, in due time, be available to put an end to war between nations.

Mr. Richard, however, is going the sure way to the ultimate attainment of his purpose. We may be tolerably certain that the custom of resorting to arms for the settlement of international disputes will soon cease when public sentiment, as interpreted by statesmen and legislatures, sees the propriety and expediency of pronouncing its condemnation. It was the force of public opinion which put down duelling. It will be the same force which may be expected hereafter to make war impossible. Let but the ruling minds of the continent agree with those of England and America in giving sanction to the principle of arbitration, and there can be but little doubt that, as in the Geneva case, the imaginary difficulties which attach to the method will be effectually overcome. We heartily congratulate Mr. Richard on the progress he has made.

#### THE FEDERATION OF EMPLOYERS.

THE year which opened ominously with the great miners' strike in South Wales, ceases with the announcement of the "National Federation of Associated Employers," the most powerful organisation of capitalists for common purposes which the history of industry records. The new association, far from seeking concealment, publishes not only a declaration of its views and aims, but the names of its principal supporters. The list of members of its council is a truly representative roll, including some of the largest colliery proprietors, ironmasters, ship-builders, engineers, and cotton manufac-

turers, in the kingdom, besides the principal firms in the leading branches of the home trade. A glance at the roll shows that the new company has no political character, in the ordinary sense of that word; Conservatives and Liberals meeting here on common ground to defend interests which they believe to be threatened by a common foe. The objects of the federation have been set forth in an elaborate statement signed by its officers, and are declared generally to be "to resist the designs of the trade unions as far as they are hostile to the interests of the employers, the freedom of the non-unionist operatives, and the well-being of the community." More specifically, the federation will watch over all legislation affecting industrial questions and the relations of employers and employed; seek to instruct public opinion and conciliate electoral support; and in extreme cases, as well as we are able to gather from a vague sentence in the "statement," assist employers in resisting what is designated as "industrial civil war."

The appearance of this formidable organisation will not surprise any one who has followed the conflicts of labour and capital during the last ten years. The rapid growth of trades' unions dates from an earlier period, but it is only within the last few years that we have been familiarised with the spectacle of great societies, no longer confined to one town or even district, but numbering their members over hundreds of thousands, and directing the interests of this or that kind of labour over half the country. The existence of these great societies made another step towards consolidation much easier than it was before, and enabled trades to act together in the common interests of labour. At the congress held at Leeds last year nearly 700,000 unionists were represented, and since then the work has gone on. Suppose, then, that employers can combine for any useful purpose, it is the most natural thing in the world masters should think it fair to do so. They see that their men are acquiring—and, indeed, already possess—a power of which a few years ago no one dreamed could be theirs. The picture of their resources and means of action as presented in the "statement" referred to, is perhaps a little too highly-coloured, but is substantially correct. It is quite true that the leading journals of the kingdom admit the letters of Mr. F. Garrison and Mr. George Potter, that the unionists "have attentive ear of the Ministry of the day," and that they can bring a good deal of pressure to bear upon members of Parliament. All this is legitimate matter for consideration by the employers, though perhaps it is set forth on the present occasion with an air of surprise which seems a little out of date. If the men seek strength in union, and try to act upon opinion through the press and on the Legislature, through individual members, why not the masters? It would be difficult to answer this question without denying the one class a liberty which is freely exercised by the other. Every challenged interest defends itself, and it is impossible to say that the employers have not been challenged to take this latest step in defensive organisation. Instead of disputing their right, it would be better to admit that they have only followed the example of their opponents.

To admit as much as this, however, is not to recognise unconditionally the wisdom of the employers in thus publicly proclaiming their organisation and designs. In truth, the time is not come for passing any opinion upon that question. The new federation, like all similar bodies, will have to justify itself by its deeds, and by them it will be judged when the highly-rhetorical address it has just issued has been forgotten. When the new body gets to serious work, we may hope that its public action will be characterised by the sound sense and comprehensive judgment of the eminent men who have identified themselves with it. There are many employers whose names appear in the list of the council of the federation, who know very well that the existing trades union organisations of the country are not the creation of "agitators," and that no mere skill on the part of individuals, in the absence of some deep and powerful causes, could have called them into existence. If the federation is going to work upon any such assumptions as those which occupy the opening paragraphs of the "statement" before us, only disappointment can be the result. Employers have no need to vindicate their right to form such a federation as this is, for no one disputes it; and provided they confine their operations to those defensive purposes which they place in the foreground of their case, no one can complain. There can be no doubt, we think, that whatever opinion may be formed of the views and aims of the Trades Unionists, the manner in which their societies at times deal with the capitalist is such as to make him earnestly desire some kind of pro-

tection. A strike is a war, and nobody ever denied to a belligerent the right to strengthen himself by alliances. It is again quite true that the power of the unions is being largely employed to promote legislative measures, some of which, even if desirable in principle, on the whole, would, if enacted, press hardly upon employers, and we cannot be astonished if they band together to oppose them. There never was an earthly power yet which was not the better for a little wholesome opposition, and we cannot suppose that Trades' Unions are to form the exception. We do not anticipate that ruthless and internece opposition between the new federated employers and the Unionists' workmen which has been predicted in some quarters, and which the somewhat exalted language of this "statement" may have led some to expect. Rather we believe the knowledge that power is confronted with power, will make each party all the more prove cautious in its dealings with the other.

There are other evils, however, which the public formation of this new body is calculated to produce. The masters state more than once that they are banded together for purposes necessary to the "well-being of the whole community." This gives them at once a political position, and a character much more important than that of defenders of threatened interests. Further, although their class furnishes a larger number than any other to the House of Commons, they advert in terms of hostility to the efforts made to return a handful of direct representatives of labour to that assembly, and thus also mark the elections as occasions on which they are to make their class interests prevail. Once more, were repeat, if employers choose to take this ground, and conduct their operations with a view to class ends, their right to do so is incontestable. But we may be permitted to think that the exercise of that right on public grounds should be deferred. Such a conflict as must then ensue would be deplorable if the employers succeed, and even more so if they failed, as fail they probably would. Is it not certain that the very announcement of this federation is calculated to strengthen the unions? Will not the union leaders have a more powerful argument than ever, and induce their fellows to enter trade organisations when they see capitalists avowedly associated to coerce them in the press, in the House of Commons, and at the poll-booth? And what must be the consequence of this increasing antagonism? One consequence is too plainly to be foreseen. Working men, looking over this list of members of the Council of the National Federation of Employers of Labour, and perceiving that Liberals and Conservatives, town masters and country masters, have forgotten their differences to combine for the protection of their material interests, will be inclined to follow the example set them. There is too much reason to fear that they will say, "We have done wrong in attributing so much importance to the struggles of party, and those of our number were right who told us that the one thing worth contending for was the advancement of our material interests." We all know what is the true answer to such reasoning, but example is more powerful than precept. It would have been better had the employers felt able to take a calmer view of the present condition and claims of labour, and have regarded the encroachments so vigorously denounced in their name as incidental to a state of transition, and sought to restrain them by the mighty influences at their command without this irritating show of opposition. We fear that they have not only mistaken the whole tendencies of modern politics, but the forces which are at work to shape society in the future, and that they will discover that they have perplexed the politics of the country without benefiting themselves.

#### THE REV. JOHN HOWARD HINTON, M.A.

Death has been very busy during the year amongst our foremost men. Lord Lytton, Bishop Wilberforce, Dr. Lushington, Dr. Guthrie, Dr. Candlish, Sir Edwin Landseer, Henry Winterbotham, Sir Henry Holland, with many others whose names have been "household words" among us for many years past, have been taken away during 1873.

But no part of the Church of Christ has greater reason to mourn over the losses which it has sustained this year than the Baptist denomination. Scarcely had the year opened than it was deprived of one of its most accomplished ministers by the death of the Hon. and Rev. Baptist Noel. And now, just as the year is closing, it is called upon to mourn the loss of another of its ablest representatives, the Rev. John Howard Hinton. Mr. Hinton belonged, however, not to the Baptist denomination only, but to the whole Church of Christ. He was no

mers denominationalist; for while he was one of the most trusted ministers of the religious community which he served, he was amongst the foremost in every attempt to spread true religion, to secure civil rights or religious freedom, and to assist any who were distressed and suffering. His theological and exegetical works are widely known, and give him a leading position amongst "the divines" of this century. Mr. Hinton was the eldest son of the Rev. James Hinton, M.A., minister of the Baptist church in Oxford, and was born in that city on the 24th of March, 1791. He was named after the great philanthropist in fulfilment of a promise which Ann Taylor (Mr. Hinton's mother) had made to John Howard when she was quite a child, that if she ever had a son his name should be given to him. He was intended for the medical profession, and was for some time a doctor in Oxford. His heart was bent, however, on the work of the Christian ministry, and after passing successfully through various ordeals which his father imposed, he was entered as a student in the Academy at Bristol. Having finished his course at Bristol, he went to Edinburgh University, where he took his degree of Master of Arts. His first pastorate was at Haverfordwest, from which place he removed to Reading in 1820. Here he remained for about seventeen years, until called to the ministry of the church in Devonshire-square, London, in 1837. In this position he passed the most eventful period of his life, retiring from it only after he had reached the age of seventy-two. During the whole of this long ministry in London, Devonshire-square Chapel was attended by very many men who have become distinguished in various walks of life; nor through all those years would it have been easy to find in London a preacher more original than Mr. Hinton, or a congregation more intellectual than his. But his preaching was not by any means a mere display of intellectual power. We have heard it said that the perfection of preaching consists in the union of commanding intellect with tender emotion. If this dictum be true, Mr. Hinton may be held to have been almost the *beau ideal* of a preacher. Perhaps no preacher of his generation was both so intellectual and so full of deep tenderness as he. These were seen blended in every sermon he preached, in every speech he made, and were no less manifest in his family and social life. So strongly marked were these two features, that their union might well be termed his distinguishing characteristic as a preacher. It is the harmony in Mr. Hinton of these two qualities which are far more often seen separately than together, that rises to the recollection of all who ever heard him preach. A noteworthy instance of this occurred in the sermon which he preached in Bloomsbury Chapel on behalf of the Baptist Missionary Society, in 1859. He had been opening the stores of his intellect before the people in describing the intent and the power of God's ordinance of preaching; he then depicted the deplorable condition of the world without the Gospel, and brought home to his hearers their lost condition if they should reject the message which God had sent to men; when suddenly, quite overcome by emotion at the thought of the picture he had produced, the preacher buried his head in the cushion before him, and burst into a flood of tears.

In his earlier ministry Mr. Hinton was regarded as "dangerous," and he used to relate as an instance of the continual change of thought, how he, who in his younger days had been avoided as heterodox, was in his old age looked upon as a pillar of orthodoxy, though he still held the opinions which he had formed in his youth. He was among the earliest promoters and stoutest supporters of the Anti-State Church Association. Often was his voice uplifted on behalf of its principles, many a battle did he fight in the cause of perfect religious equality, and to the last the Society for the Liberation of Religion from State Patronage and Control, of the committee of which he was for a long time an active member, engaged his deepest sympathies. He took a conspicuous and zealous part in the anti-slavery movement, speaking much and labouring long in the cause of emancipation. In the anti-Corn Law agitation he also bore a prominent part.

Mr. Hinton was for many years one of the secretaries of the Baptist Union of Great Britain and Ireland, in which office his brethren delighted to honour him, and were proud to acknowledge him as one of their most representative men. His earnest wish to co-operate in loving service with all who love the Lord Jesus Christ in sincerity was shown by his long and close connection with the Evangelical Alliance, in whose work he ever took a lively interest, and whose meetings on the con-

tinent as well as in England he frequently attended as a delegate from headquarters. With the writings of this faithful servant of God we must not attempt to deal in this brief notice. He wrote much, and he wrote well. His style is clear, forcible, concise. It is never difficult to understand his argument, though, as he was a man of very independent mind, it may often be matter for reflection as to whether we agree with him or not. His argumentative faculty was very keen. We have frequently heard it said—"Grant Mr. Hinton his premises, and it is impossible to dispute his conclusion." A good specimen of his style of argument may be seen in his book on the "Romans," and in the volume entitled, "Theology, or, an attempt towards a consistent view of the whole counsel of God." His various religious and doctrinal works have long since given him a place amongst our "standard authors." Though when he retired from the pastorate of Devonshire-square in 1863, Mr. Hinton was well stricken in years, his work was not finished. He undertook regular services at Barnsbury Hall, with a view to an ultimate establishment of a Baptist Church in that neighbourhood. He afterwards supplied the Baptist chapel at Cambridge for some months during the illness of his friend Mr. Robinson, and presently rendered similar service to Mr. Stanford, of Camberwell. In 1866 it was felt that room existed in Reading for another Baptist congregation, and Mr. Hinton was urgently requested to begin this new work. Unwilling to rest as yet, the brave old veteran of seventy-five years entered into the scheme and gathered together a congregation which was afterwards committed to the charge of a younger man. In 1868 he was for the first time relieved from regular work, though he continued to preach and to write until very nearly the close of his life. From this time himself and Mrs. Hinton, who at the age of eighty survives him, resided at Bristol, where they had many friends. In April of this year he took part in the discussions of the Baptist Union at their annual assembly, and preached one of the missionary sermons at the new Devonshire Square, and on the evening of May 1 he delivered a very impressive and characteristic sermon at the recognition of his son-in-law, the Rev. Elvery Dothie, at South Norwood. About two months ago he visited London for a few days, and seemed to be somewhat failing. Since then he rapidly declined, until he calmly and without a struggle fell asleep at noon on Wednesday last, the 17th December. He was buried on Monday morning at Arno's Vale Cemetery, near Bristol, in a grave adjoining that of the Rev. Robert Hall. Many ministers of different denominations, and officers of various churches, assembled at the mournful service to pay the last offices of respect to one whom they had so long honoured and loved.

One of the most beautiful evidences of Mr. Hinton's firm confidence in the ultimate triumph of the truth, was given during his latter days in his manly sympathy with new phases of thought, of which he was never afraid, and which he never desired to put down, however widely they might differ from the thoughts of his whole life. His only wish was, that the leaders of thought should be earnest, pious, prayerful, and that they should examine and test all their opinions by the unvarying standard of God's Holy Word.

In his life John Howard Hinton was honoured and useful—in his death he is missed and mourned—but in the heavenly kingdom his Divine Master has, we may be sure, other and better work for him, which no death shall ever interrupt.

#### THE POST OFFICE LONDON DIRECTORY.\*

This ponderous, but invaluable volume has punctually appeared with the Christmas books of the season; and, though not attractive reading, the Post-office London Directory for 1874 will be consulted and well-thumbed when the ephemeral Christmas literature is forgotten. The new directory is marked by many improvements, and the information is brought down to the latest possible date. Thus, for instance, the names of the members of the new London School Board are given, the name of Sir John Duke Coleridge has disappeared from the list of the House of Commons, and is to be found as Chief Justice in his proper place in the "Legal Directory," and the requisite alterations arising from recent ministerial changes, and the deaths of Chief Justice Bovill and Mr. Thomas Baring, are made. There is also, to a considerable extent a new classification of trades, the changes of street nomenclature are faithfully recorded, and a

\* The Post-office London Directory for 1874. (Kelly and Co., 51, Great Queen-street.)

great deal of new matter of public interest is added. The labour and minute care for accuracy which all these changes involve in a work of nearly 2,500 pages, may be easily imagined. The "Post-Office London Directory" has long been indispensable to the man of business, and whatever judicious arrangement and painstaking care can do to increase its value as a book of reference for the great metropolis, has been effected by the enterprising publishers.

#### FOREIGN MISCELLANY.

The *Swiss Times* says that the cattle plague is extending to an alarming degree in some parts of Switzerland.

M. Louis Veuillot, of the *Univers*, is visiting Rome. He was received a few days since by the Pope, and the *Diritto* says the interview lasted more than half-an-hour.

It is stated that Colonel Gordon, who has accepted from the Khedive the leadership of a scientific expedition into Upper Egypt, is furnished by his highness with a credit of 100,000*l.*

The *Cologne Gazette* contradicts the statement that Herr Deak, the Hungarian statesman, had resolved to retire from public life and resign his seat in Parliament.

**CHRISTIANS IN TURKEY.**—The Porte has officially notified to the Austrian Government that the Hatti Sherif of 1839 relating to the position of Christians in the Turkish Empire, which has hitherto to a certain extent remained a dead letter, is to be henceforth conscientiously enforced.

**SPAIN AND THE UNITED STATES.**—It is officially announced that the United States Attorney-General has given an opinion that Spain has proved that the Virginius was not entitled to carry the American flag, her papers having been obtained by perjury. The American Government accepts the consequences in accordance with the stipulation of the protocol upon the subject signed by Spain and the United States. The Virginius is expected at New York. Advices from Havannah state that the steamer Santiago has successfully landed a filibustering expedition in Cuba; and that a body of insurgents had surprised 500 Spaniards, of whom they killed 200 and captured 200.

**A CHANGE IN NEW ZEALAND.**—In this colony, the *Melbourne Argus* says, native affairs have recently assumed quite a new aspect. For years past it has been the object of the Government to withdraw the Maori King from the state of sullen isolation in which he dwelt. On one occasion Governor Bowen was kept shooting in the Waikato, in the hope that the King might be induced to meet him. The native minister has at various times, but always unsuccessfully, sought an interview. All his emissaries have been similarly repulsed. A few weeks ago, however, the startling intelligence was received that the King had voluntarily visited the frontier town of Alexandra, had walked about the settlement, stayed all night at the house of a settler named Morgan, expressed himself in the most friendly way towards Pakehas generally, appeared much pleased by his having visited the place without being known, and had quietly returned to his own people, after promising shortly to give a great feast to which the Pakehas should be invited. It is almost impossible to overrate the importance of this event. The isolation of the King has been the one dangerous feature in the King movement, and the Maori difficulty will be practically at an end if once friendly and intimate relations are established with him.

**BANQUET TO MR. RICHARD, M.P., IN PARIS.**—A banquet was given on Monday evening at the Grand Hotel to Mr. Richard, M.P., by the Society of the Friends of Peace. M. Renouard, the Procureur-Général of the Court of Cassation, was in the chair. M. Frédéric Passy proposed Mr. Richard's health, and made a speech, in which he mentioned the services rendered by Mr. Richard to the cause of peace. Mr. Richard, in reply, explained the objects aimed at by the Friends of Peace, which were to obtain a codification of international law, and a system of international arbitration. He alluded to the motion brought forward in this sense in 1849 by Richard Cobden, a motion which failed, but which was identical in spirit with the one brought forward by Mr. Richard on the 8th of July last. Mr. Richard added that, in order to hasten the realisation of this proposition, he conceived the idea of journeying through Europe, in order that he might judge whether the opinion expressed by Mr. Gladstone was well founded, and that he might propagate his views. During the last three months he had visited several European States, and had everywhere met with the most friendly welcome. He reminded his hearers of ideas which had been accomplished, notwithstanding that they had been described as Utopian. His speech was loudly cheered. Several telegrams were then read from members who were unable to be present. Amongst those who apologised for their absence was M. Sclopis. M. Pressensé proposed a toast to America and England, and stated that as two such practical nations had set the example of settling a disagreement by means of arbitration, it was to be hoped that other countries would in future do likewise. (Cheers.)

Messrs. Williams and Norgate will publish shortly a third series of *Essays, Scientific, Political, and Speculative*, by Mr. Herbert Spencer.

## Literature.

*"A PRINCESS OF THULE."*

There can be no doubt about the power and delicacy of this novel. It has a freedom and freshness as of that breezy western Highland coast which it paints so effectively and with such fine artistic perception, whilst, at the same time, the difficult problem of infusing a touch of society grace and society manners is successfully achieved. There does not seem to be any process of construction to be traced in the story, and that is a great merit. It is spontaneous in the best sense, and even when the author was plainly working with a view to "serial surprises," the thing is so skilfully managed, and with such a direct reference to broader dramatic truth, that an effect as of a mystery of life and nature is presented to us. In saying this, we simply say that Mr. Black is a true poet and artist, working here, of course, under certain restrictions, but never, through it all, departing from the broad guidance of true instinct. Some of the finest passages of description we have ever read are to be found in these three volumes; the dialect is just faithful enough to preserve a savour of reality while now and then helping to give a fillip of gentle humour; and the characters are admirably depicted, and, on the whole, faithfully sustained. Sheila, we fancy, is perhaps a little over-simple and unconscious even for a maiden of Lewis; but how exquisite she is, after all! What graceful descriptions these are of the walks and conversations with Lavender about the little island, and the delightful adventures in Sheila's boat; then the marriage and the settling down in London; and then the revelation gradually arising upon both that Sheila was not suited to shine transplanted to the hot-house life of the metropolis. Gradually the breach became wider—some want of full confidence, if not want of love and sympathy—between the pair, and Lavender at length becomes so intent on society that he outrages the tenderest feelings of his wife, so that she leaves her husband's house, together with that cousin Mairi, who had come to visit her unknown to her husband, for whom a great surprise had been prepared by the two simple Highland girls. To find out how Lavender atoned for his fault, and how he was rewarded, our readers must have recourse to the work itself, for it would be unfair to Mr. Black for us to tell; but we must say that Old Aunt Lavender, with her Marcus-Aurelius readings, her stoicism and gospel of self-restraint and good digestion, is right well done; and no less the old King of Borya, with his quiet, simple braveries and slowly-stirred depths of affection. Ingram, too, is a fine figure, and the two American ladies, who converted Ingram when he went to upbraid them, are very clever and attractive portraits. Besides these there are a number of Highland servants and minor characters sketched with extreme care and finish; indeed, what above all else clearly attests Mr. Black's imaginative power and scope is the manner in which he makes his minor characters satisfactorily real to us. We seem to see them, and to know them intimately after the first introduction: there is no vain touch, no vagueness, or mere general definition. And this simply results from the same truthfulness as was illustrated, though not, perhaps, so completely in former novels, and notably in "*The Daughter of Heth*." Mr. Black does not describe his characters; but makes them dramatically interpret themselves to us without any highfrown pretence or exaggeration of any kind. Even the hill-stalkers with whom Lavender delights to spend a portion of his time at one period, and of whom there was no necessity to spend very much pains, are yet finished and real. The yacht crews come before us by a word or two and are not forgotten. How could we ever forget Donald, who ministered with such trustfulness and good sense to Lavender, while he was so persistently overworking himself in the smack when he had escaped from the irritation of a London life that had disappointed him and bred such grief for him. Then Donald was the means saving Lavender's life, we may almost say.

"When Donald got out to the smack, he found the young man lying insensible, his face white, and his teeth clenched. With something of a cry, the old fisherman jumped into the boat, knelt down, and proceeded in a rough-and-ready fashion to force some whisky into Lavender's mouth.

"'Oh ay, oh yes, it is a grand thing, the whisky,' he muttered to himself; 'oh yes, sir, you must hef some more—it is no matter if you will choke—it is ferry goot whisky, and will do you no harm whatever—'

\* *A Princess of Thule.* By WILLIAM BLACK, Author of "*Strange Adventures of a Phaeton*," &c., &c. In Three Volumes. (Macmillan and Co.)

and, oh yes, sir, that is ferry well, and you are all right again, and you will sit quite quiet now, and you will hef a little more whisky.'

"The young man looked round him.

"'Have you been ashore, Donald? Oh, yes; I suppose so. Did I fall down? Well, I am all right now; it was the glare of the sea that made me giddy. Take a dram for yourself, Donald.'

"There is but one glass, sir," said Donald, who had picked up something of the notions of gentlefolks, "but I will just tek the bottle"; and so, to avoid drinking out of the same glass (which was rather a small one), he was good enough to take a pull, and a strong pull, at the black bottle. Then he heaved a sigh, and wiped the top of the bottle with his sleeve.

"Yes, as I was saying, sir, there was none of the gentlemen I hef effer seen in Tarbert will keep at the penten so long ass you; and many of them will be stronger ass you and will be more accustomed to it whatever. But when a man iss making money—" and Donald shook his head; he knew it was useless to argue.

"But I am not making money, Donald," Lavender said, still looking a trifle pale. "I doubt whether I have made as much as you have since I came to Tarbert."

"Oh yes," said Donald contentedly, "all the gentlemen will say that. They never hef any money. But was you ever with them when they could not get a dram because they had no money to pay for it?"

"Donald's test of impecuniosity could not be gainsayed. Lavender laughed, and bade him get back into the other boat.

"Deed I will not," said Donald, sturdily.

Lavender stared at him.

"Oh no; you wass doing quite enough the day already, or you would not hef tumbled into the boat whatever. And supposing that you wass to hef tumbled into the water, you would have been trooned as sure as you wass alive."

"And a good job too, Donald," said the younger man, idly looking at the lapping green water.

Donald shook his head gravely.

"You would not say that if you had friends of yours that wass trooned, and if you had seen them when they went down into the water."

"They say it is an easy death, Donald."

"They neffer tried it that said that," said the old fisherman, gloomily. "It wass one day the son of my sister wass coming over from Saltcoats—but I hef no wish to speak of it; and that wass but one among ferry many that I have known."

"How long is it since you were in the Lewis, did you say?" Lavender asked, changing the subject. Donald was accustomed to have the talk suddenly diverted into this channel. He could not tell why the young English stranger wanted him continually to be talking about the Lewis.

"Oh, it is many and many a year ago, as I hef said; and you will know far more about the Lewis than I will. But Stornoway, that is a fine big town; and I hef a cousin there that keeps a shop, and is a ferry rich man whatever, and many's the time he will ask me to come and see him. And if the Lord be spared, maybe I will some day."

This novel deserves more than the passing notice we have been able to give it. It shows clear knowledge of very varied types of character, the quickest and most cultivated sense of the picturesque and real sympathy with the spirit of Nature, without which description inevitably becomes only rhetorical; a humour ranging from the most gentle suggestion to the broadest fun; and a piquancy of epithet and power of discriminating shades of individual motives, alike remarkable. We not only recommend our readers to get this book and read it as the ordinary novel is read: it has matter in it for study, and has much that deserves to be thoughtfully pondered—a process which will in this case only deepen and rarify the enjoyment. The style itself is worthy of notice—so lithe, so easy and flowing, and yet so pure, unaffected, self-respecting. Mr. Black is distinctly the most powerful of our young rising novelists; and if we mistake not, will very soon take his undisputed place in the foremost rank.

## DR BURGESS'S ESSAYS.\*

Dr. Burgess is one of a class unfortunately too small among the Anglican clergy. He is a decided and earnest Evangelical, but with an extent and culture and breadth of view which is rarely to be found in that school. He is an Evangelical who has no sympathy with Millenarian ideas and elaborate schemes of prophetic interpretation, who will not convert the Bible into a fetish, and who will not accept the theory of verbal inspiration, nor confine himself within the limits of orthodox exposition, and, above all, who does not pin his faith to Lord Shaftesbury and the *Record*, but is daring enough to expose their feebleness and pretension. He tells us in his preface that he has adopted the historical-inductive method as "opposed to the misty and mystical subjectivity, by which so many in all ages have formed their conception of the teachings of Holy Scripture, and which is, at the present day, marring the fair beauty of the Church and overclouding its prospects." A man more free from any suspicion of sceptical tendencies it would not be easy to find, but he refuses to be trammelled by conventional ideas in the study of God's Word. He has examined it for

\* Essays, Biblical and Ecclesiastical. [By the Rev. HENRY BURGESS, LL.D. London, (Longman, Green and Co.)]

himself, and while willing to concede quite enough weight, probably more than we should do ourselves, to the "testimony of the Church called tradition," he has still used his independent judgment in seeking to arrive at this true exposition of its teachings. That his freedom will be displeasing to some, we can easily conceive, for his fundamental assumption that the "idea of an organic oneness in the whole collection of the Old and New Testaments lies at the root of many luxurious growths of exegetical error and polemical fanaticism," will doubtless be considered by not a few as not short of rank heresy. But it is, in this case at all events, compatible with the most profound reverence for Scripture, and with the hearty acceptance of the great principles of the Evangelical creed, and it certainly is the view which most rational and sober-minded men—if they unite with piety even a small measure of independent thought and sound learning—will adopt. The evil influences of the other mode of dealing with Scripture, not only in repelling men of refined taste, but in lowering and dishonouring the Book itself, cannot easily be overestimated. To "exalt what is purely subjective in the exegesis of Holy Scripture, over what is historical and logical," is simply to sacrifice the Book itself in the exhibition of a perverted and mischievous ingenuity, or in the desire to maintain a theory which is contradicted by the most obvious facts of the case. "It is very gratifying to well-taught ears to listen to a discourse in which Jonah is treated as an ordained type of our Lord, instead of merely furnishing an illustration of an important event in the history; but this is far more excusable than making Joseph also typical in all the portions of his eventful life; the writer having recently heard the words, 'I am Joseph your brother' (Gen. iv. 54), dwelt upon without any qualification as especially intended to convey the same comfort to the believer as if spoken by Jesus Christ Himself." The writer who undertakes to expose a mode of treating the Bible, which in fact converts it into a difficult hieroglyphic which very few are able to read, is rendering most valuable service to the cause of Christian truth, and these essays, as contributing to this end and at the same time setting forth the necessity and value of the highest Biblical culture to the minister of the Gospel, deserve hearty commendation. We often have plenty of orthodoxy without freedom or intelligence, and, on the other hand, there is no lack of a liberty which runs into intellectual anarchy and wild unbelief. The union of reverent feeling and earnest faith with breadth and learning, though we believe it is much more common than it once was, is still sufficiently rare, especially among the Anglican clergy, to deserve a word of strong approval, whenever it is found, as here in the case of Dr. Burgess.

There is a certain unity pervading these essays diverse as their subjects are, whether he writes on the deficiency of the Anglican pulpit, or exposes the fallacy of popular modes of Apocalyptic exposition, whether he discusses the question of clerical education, or sets the difficulties in the way of a revision of our Authorised Version with the arguments which enforce its necessity, his object is always the same. Everywhere he enforces the necessity of a thorough knowledge of the Bible, and urges the employment of the proper means for securing it. The dangers of a superficial acquaintance on the part of Christian teachers with their one great text-book, of a narrow exegesis, of a servile submission to mere conventional ideas, are vividly present to his own mind, and he spares no effort to warn his brethren against them. If he errs, it is in the tendency to underrate the importance of reading what does not bear directly upon Biblical study. Most heartily do we sympathise with him in desiring that all the ministers of all churches, were good Biblical scholars, accustomed to the constant use of the Greek and Hebrew Scriptures in the original, and in deprecating the waste of time which, in the case of so many, prevents them from devoting themselves as they ought to the acquisition of this kind of knowledge. But when he goes on to denounce the "growing practice of light and miscellaneous reading, as a sad canker worm at the root of Biblical knowledge," we are obliged to qualify our approval. We will give him up the "new novel," although even that may sometimes be a necessary relief for those engaged in severer pursuits, and may help to that knowledge of human nature and the state of society which the preacher so much needs, but when he includes the newspaper, and "especially when it mixes with politics the vexed questions of the Church," and reviews, and magazines, we must demur.

Of the latter, indeed, he says they "are good "in themselves; yet highly pernicious when "read in excess," but as to the newspaper, he does not even make that qualification. We do not suppose, indeed, that he would absolutely prohibit the use of the newspaper to the clergy, but it is clear he would greatly restrict it. There are many, of course, who need such a caution, but it certainly should be administered with judgment and discrimination, for the Church wants men who understand the world as it is revealed in the literature of the day. We have little doubt that Dr. Burgess would agree with us in this, though his sense of the evils that accrue from the want of systematic Biblical study has made him write strongly upon the subject.

Our author does not regard religious newspapers favourably. Our religious periodicals, "especially those which take the character of "newspapers," are apt to show an unworthy spirit, and "in such quarters" we often find abuse instead of argument, and a treatment of worthy and learned men which indicates both a bad "spirit in the writers and an entire "ignorance of the subjects they oppose." There is, no doubt, considerable justification for these remarks, for there are publications (though we must say they belong principally to the Anglican Church) which fully deserve them, but there has been a marked improvement of late years in the tone of our best religious periodicals, the newspapers not excepted, which ought, in fairness, to be admitted. Is it not possible, too, that authors may be too ready to resent criticism and to fling out reckless imputations of ignorance against those who do not at once endorse their opinions. It is idle, too, for those who think independently and speak boldly to hope that they will escape harsh and even unfair treatment from the adherents of old ideas. Of course this "disposition to "cry or write down the sentiments which are "opposed to our own, without any attempt to "comprehend their scope or understand their "value, is utterly incompatible with the love of "truth which should especially mark the "theologian," but conservative theologians would say that to impute their action to ignorance and indolence in this fashion is just as unfair as any criticism which they may pronounce. Perhaps on both sides there is room for the exercise of more candour and charity; but of one thing we are certain, that with a few notorious exceptions, our religious newspapers were never less open to Dr. Burgess's censure than at present, and that in many of them new ideas, even though they may offend popular prejudices, are pretty sure to receive a fair and candid examination. We wish we could have gone more fully into some of the questions discussed in these essays, but our space forbids us to do more than to express our sense of the ability, the freedom, and the vigour with which they treat many points of the highest importance to the interests of truth and to the work of the Church.

#### CHRISTMAS BOOKS.

*Scenes from Scottish Story* (1) is a book so delicately, rarely beautiful, that we are afraid it may not receive the notice it deserves amid the crush of Christmas volumes. Mr. Ballingall has selected his subjects well from the best known Scottish ballads and later poetry; and, certainly, if artist ever showed appreciation of poet's meaning, by atmosphere, light and shade, and refinement of touch, he has done it. Some of the pictures are mere vignettes—head and tail pieces, but they are so felicitously executed that we do not hesitate to pronounce them simple works of genius, and when we say that most of them Mr. Ballingall has drawn as well as engraved, we add to his claim to praise. He is not only a true student of nature, but himself a poet. That view of "Melrose by the fair moonlight," "The Birks of Aberfeldy," "Ellen's Isle—Loch Katrine," are simply exquisite, and one or two of the very smallest are clear in every detail. We have never seen a more thorough piece of work, and hope that Mr. Ballingall may sooner or later reap the fruit of his labour of love. A few of the larger drawings are by Samuel Brough, Walter H. Paton, W. F. Vallance, and other artists; but we do no despite to them when we say that we prefer some of Mr. Ballingall's own little bright bits of landscape.

*The Alps of Arabia* (2), though it is sparse of illustrations, may pass as a Christmas book. It is written in a delightfully free and vigorous style, and has now and then a picturesqure touch. Of course it deals with regions which have been more or less traversed by other travellers—Mr. Palmer,

(1) Edmonton and Douglas.  
(2) Henry S. King and Co.

Canon Tristram, Dr. Norman Macleod, and many others—but Mr. Maughan occasionally makes a favourable detour and digression not without profit, and as he has a quick eye, he presents us now and again with a fresh observation. The book may be recommended, as a good contribution to the literature of Eastern travel, though we should add that Mr. Maughan is sometimes apt to linger over well-known routes and places.

*The Story of the Wanderer* (3) is an allegory which, though rather much in the manner of Bunyan, is written in a very fluent, vigorous style, and now and then with a real touch of fancy. The author, too, has a felicitous way of presenting pictures; and is very good in dialogue. We have read the book with peculiar pleasure; and we are sure others—and especially the youngsters—would do the same. The pictures are very good, and are calculated to make it all the better for a gift-book.

*The Night before the Holidays* (4), by A. R. Hope, who has already made his mark by some very clever books for boys, is designated *Hope's Annual*, and this is perhaps fully justified by the fact that Mr. Hope has never, since he began, missed a Christmas without a boy's volume. He is lively and writes with great spirit, perhaps sometimes a little overdoing the playfulness and becoming *outré*. But he has a certain ready humour, and his versatility, within certain limits, no one could doubt. This volume may be given as complete proof of this. It narrates the way in which certain schoolboys, who were left behind the majority, to go by the first train next morning, spent a momentous night; and he recites by their mouths several stories, which have a dash, and now and then a fancifulness which compel attention. His interludes are cleverly managed, though sometimes he condescends to tricks, which like that of his rhymed preface, are but tricks. The illustrations are rather clever. We can recommend his book, however, as a really good present to a boy.

In *The Story of Dick Whittington* (5) Mr. Marsh has found what would seem a congenial theme. He has carefully "read up" all that is to be found in the ordinary records, and has made industrious researches in out-of-the-way corners, and can assure us that it is problematical if Whittington ever sat in Parliament for London; but that slight derogation from the greatness of the hero, does not lower the interest of Mr. Marsh's story. He has a knack of narrative; and if sometimes he overdoes a point, we readily pardon it in a man who uniformly writes so well, and in such a pleasant, fanciful, yet reliable way, communicates so much. It is a delightful book for the children, and we have no doubt they will think it so.

*Walter Crane's New Toy Book* (6) is the prince of gift books for young children, to please whom Mr. Crane has taxed the resources of his artistic skill and comic powers. The stories of "Cinderella," the "Forty Thieves," "This Little Pig went to Market," the "Three Bears," &c., are here imbedded in brilliant and unique illustrations, printed in colours by Mr. E. Evans, which are well worth the study of the graver folk—at least, we have inspected them with keen interest. In nearly every page there are marks of humour and high finish, from the design of the resplendent crimson and gilt cover down to the smallest pictorial details. Among other things, Mr. Crane illustrates Jane Taylor's familiar verses on "My Mother," with singular success.

*Man on the Ocean* (7) is a new edition, revised and re-arranged, of a popular boy's book from the facile pen of Mr. R. M. Ballantyne. It is got up with the customary completeness of this firm's publications. By help of it, and its tinted plates and many woodcuts, our juvenile friends may learn all about ships and boats, their construction and varieties, "historical and otherwise"; about life-boats and light ships, and all maritime matters.

Of books intended to point the way to fireside enjoyment, we may mention the *Modern Sphinx* (8), a careful collection of enigmas, acting charades, acrostics, puzzles, and conundrums, numerous and perplexing enough to try the sharpest-witted; and *Endless Mirth and Amusement* (9) which takes a somewhat wider range, and includes descriptions of all kinds of parlour games, conjuring and card tricks, chemical surprises, &c., "for the use," as Mr. Gilbert, the compiler, somewhat grandiloquently says, "of the "younger branches of the great Commonwealth." In Christmas games the young are often at a loss

(3) Seeley, Jackson and Halliday.  
(4) W. P. Nimmo.  
(5) Ibister and Co.  
(6) Routledge and Sons.  
(7) Nelson and Sons.  
(8) Griffith and Farran.  
(9) Dean and Son.

for proper forfeits; Mr. Gilbert gives them the choice of about a hundred!

*Arlon Grange* (10) is a rather ambitious effort by W. A. GIBBS, showing some skill in versification and some true feeling for nature. It is an idyll somewhat after the Tennysonian model. It here and there wants brightness and delicacy, but has merits of its own. It is most beautifully printed, and the whole get up fits it for a Christmas book.

*Her First Impressions* (11) by Mrs. HOLLINGS, is a pleasing story, with perhaps too much of Church colouring here and there, but well written; and has a glimpse of true character now and then. Gem, the main personage, is rather vividly presented to us. The book is nicely got up.

#### BRIEF NOTICES.

*Daily Meditations*. By the Rev. GEORGE BOWEN, of Bombay. (Edinburgh: Edmonston and Douglas.) In a brief introductory notice, Dr. Hanna gives us an account of the life and labours of Mr. Bowen, that makes us eager for a fuller acquaintance with him. A young American, at the early age of seventeen, was "led to doubt the truth of Christianity "by that chapter of Gibbon in which he attempts "to account for the spread of the Christian religion "in the world." Doubt led to the study of Volney, Voltaire, Diderot, and other infidel writers. "He soon persuaded himself that Christianity was "not a revelation from God, that there was "a revelation, that there might be a God, and "probably was, but that there was no life to come, "and there could not be a more futile employment "than prayer. His mind, once made up on the "subject, remained absolutely unshaken and un- "wavering for eleven years." These quotations are from Mr. Bowen's own pen. After eleven years of profoundest infidelity, the conversion and peaceful death of a young lady who was cut off by consumption, arrested his attention, and led him to the study of the Bible. "One night, just before "retiring, he said aloud in his room, 'If there is a "God that notices the desires of men, I only wish "that he would make known to me His will, and I "shall feel it my highest privilege to do it, at "whatever cost!'" Days of study succeeded; study which taught him to pray. Finally, all his doubts were removed, and he became a simple, humble believer of the revelation of the Scriptures. After this Mr. Bowen went out as a missionary of the American Board to India; and in 1856 renounced his salary, went to live upon a few rupees a month in the native bazaar, and preached daily among that sadly degraded population. For twenty-five years he has laboured in Bombay, where he still continues his efforts to propagate the faith he once rejected. The present volume is a republication of a book which has already been printed in Bombay, and has reached a second edition in America. It consists of a brief text with a page, or a page and a half, of "meditation" upon it, for every day in the year. It is not a book to which justice can be done by reading it through in a sitting. We have only dipped into it here and there, but have lighted upon more than one striking illustration and happy expression, in our cursory examination. Many who find a book of this description helpful to their thoughts in the closet, and are looking out for a fresh companion for 1874, may be thankful for having Mr. Bowen's work pointed out to them.

*The Healing Waters of Israel; or, the Story of Naaman the Syrian*. By J. R. MACDUFF, D.D. (Nisbet.) In eleven discourses Dr. Macduff dilates (would it be too severe to say *dilutes*?) the Scriptural narrative of Elisha's cure of the Syrian general, and the transfer of his leprosy to covetous Gehazi. The obvious lessons of the chapter are followed out into remoter suggestions, in a lively and ornate style. Imagination fills up gaps in the record, and interprets motives where words seem strange or obscure. Dr. Macduff evidently aims at the *edification* of his readers, and his pages abound in wholesome warning and good counsel. But a great part of his excellent exhortations would find a securer basis in other passages of Holy Writ, and we doubt the expediency of blurring the distinctiveness of far distant ages, and diverse stages of religious development, by reading back the New Testament into the pages of the Old. The difficulty which hampers Dr. Macduff in dealing with the prophet's tacit permission to Naaman to bow his knee in the house of Rimmon, strikingly illustrates the inexpediency we refer to. The doctor treats this part of his subject with great caution, endeavouring to fend off all imputa-

(10) Hatchard's.  
(11) Hatchard's.

tion of unfaithfulness from both prophet and warrior, while at the same time still more anxious to prevent his reader from making the example of either a precedent. The consequence is that, in his anxiety to paint his heroes in the purest colours of gospel morality, the author lays himself open to the charge of sophistical evasion of the plain meaning of his text. With this reservation, we find the little book animated by an earnest evangelical spirit, and we have no doubt it will be acceptable to the circle of readers already attached to Dr. Macduff's writings.

*Soldiers and Servants of Christ; or, Chapters on Church History.* By ANNA LEHRER. (Nisbet.) School histories of England, Rome and other countries are common enough, but this is the only ecclesiastical history, so far as we know, which has been prepared expressly with the view of interesting and instructing young people in that which is incomparably the grandest and most important portion of the history of mankind. We are glad to see a real want so well supplied, and that we are not alone in this opinion, is shown by the book having reached its second edition. In less than 400 pages, written in a simple graphic style, the authoress conducts her young readers from the first century to the sixteenth. Her little book does not aim at absolute completeness, but wisely contents itself with giving a bold outline of the general march of events, which is filled with life and colour by the introduction of more finished pictures of some of the most eminent leaders of Christian thought and action. Many a thoughtful boy and girl will become more deeply interested, through this book, in Cyprian and Augustine, Boniface and Elphege, than they have been in Alfred the Great, the hapless Harold and Norman William. But the book, though it would be a welcome gift to children who love reading, for their private perusal, would be more efficient if used, as it was originally intended to be, by a competent instructor, who should read or have it read aloud, in the family or class, and by question and amplification heighten the pupils' interest in the story. The authoress belongs to the Established Church, of which she is evidently an attached, but not a bigoted adherent. Here and there the Nonconformist may meet with an expression or two, which he would slightly qualify in commenting on the book to his young friends: but there is nothing in the spirit of the work to deter any Protestant Christian from using it.

*Paul and Christ; a Portraiture and an Argument.* By J. M. CRAMP, D.D. (Yates and Alexander.) We do not deny that this small, thin octavo might have been of some use if the subject had never been treated before; but considering the innumerable illustrious writers who have made the great Apostle of the Gentiles their theme, from the Evangelist Luke to Mr. Matthew Arnold, we fail to perceive what feature in the portraiture, or what point in the argument, justifies the presentation of these chapters to the public. Although a monograph on Paul, the difficult question of his relation or antagonism to the other apostles is left out of sight; and one might read it through without ever surmising that but for the "revelation" which he received from Christ, the primitive Church might have sunk into a Jewish sect. Though Dr. Cramp has studied his subject with patient care, and has written in all honesty and earnestness of purpose, we cannot think he has entered into the spirit of Paul's age, or grasped the momentousness of the great apostle's influence to the very existence of the Christian Church.

One or two illustrated periodicals claim a word of notice. The *Art Journal* (Virtue and Co.) maintains its high reputation as a drawing-room serial. Each number contains three plates of celebrated pictures, and abundant woodcuts, while the letterpress informs us of all that is occurring in the artistic world. In the December number—the close of the thirty-fifth volume—the history and aspects of the River Dee, by the Dean of Chester, is concluded; Mr. Jewitt gives much curious information on "Art in the Charnel-house and Crypt"; and the illustrated report of the Vienna Exhibition—the only record "that has given to the eye, as well as the mind, portraits of some of its principal contents"—is brought to an end. The steel plates have for their subjects Bromley's "Troilus and Cressida," Bordone's "Fisherman of St. Mark," a Venetian painting, and Mr. Herdman's "Ferns Gatherer," a gem of a picture. The *Picture Gallery* (Sampson Low and Co.) contains each month photographs, by the Woodbury Permanent Process, of four choice paintings, selected from the works of popular artists. The photographs in the December number are after Rudeaux, Landseer, Vautier, and Reynolds.

The love scene of the French artist is an exquisite transcript of a charming picture. *Dore's Bible* (Cassell and Co.) Parts 20 and 21 of this serial extend to the Book of Ezra, and contains plates of some eight of the great French artist's characteristic designs. "The Raising of the Widow's Son," "Elizah Fed by an Angel," and "The Slaughter of the Priests of Baal," are wonderfully picturesque. *Cassell's Illustrated Catalogue*, is a choice selection of illustrations from the works published by this enterprising firm—several of them being Dore's full-page engravings. It has sufficient attraction to claim a place on the drawing-room table, and is quite a monument of the pictorial resources of the publishing house of Belle Sauvage-yard.

#### ANNUAL MAGAZINE VOLUMES.

Most of the magazines of a miscellaneous character publish yearly or half-yearly volumes. Many of these neatly bound up lie before us, and somewhat bewilder us. It is easier to describe their contents generally than to point out their special characteristics. Among the eldest of this now numerous family are the *Leisure Hour* and *Sunday at Home* (Religious Tract Society), which fear no rivalry, and in a marked degree combine excellence and cheapness. The first of these goodly volumes, besides a number of interesting stories, contains really valuable papers on George Herbert's poetry, the history of labour in England and on the continent, and Irish sketches, as well as a mass of miscellaneous information. *Sunday at Home* has also a number of religious tales, much information throwing light upon the Bible and Biblical scenes; the Dean of Chester, Dr. Steane, Dr. Edersheim, and other well-known writers being among the contributors. The woodcuts in both volumes are of great excellence, to say nothing of the coloured illustrations which are liberally thrown in. In the *Cottager and Artisan* (Tract Society) the information is exceedingly well chosen and practical. "How to Help the Doctor," "Window Gardening," and "Healthy Homes," illustrate our remarks. The *Day of Rest* (H. S. King and Co.) has completed its first volume, and contains much varied reading and a profusion of woodcuts, which have improved in quality as time has elapsed. When we mention that Archbishop Tait, Dr. Vaughan, Dr. Dykes, the Revs. T. Binney and Stowell-Brown, George Macdonald, Jean Ingelow, and Hesba Stretton, are among the contributors, there is no need to commend the letterpress. *Little Folks* (Cassell and Co.) well sustains the high reputation it has achieved. In single parts we find it eagerly sought for by juveniles, and it seems felicitously to hit their taste. With the present volume the publishers throw in a lively Christmas story—"The Wishing Cap and those who Wore it." The woodcuts are good, varied, and often striking. *Kind Words* (Sunday School Union), a magazine for young people, many of our readers must be acquainted with. Mr. W. Kingston's story of adventures by sea and land is the principal and most stirring feature of the volume, which also has a full and lively description of "The Land of the Pigtail" and minor tales, "Nuts to Crack," &c. The *Family Friend* (Partridge and Co.) has stories and articles, capitally illustrated, and a piece of music for the family or nursery with each number. Messrs. Seeley and Co. publish the *Friendly Visitor*, *Children's Friend*, and the *Infant's Magazine*—all cheap and nicely illustrated. Of a similar character is the *Child's Companion* (Tract Society), and Messrs. Hodder and Stoughton publish the first volume of the new series of the *Mother's Friend*. The indefatigable Mr. Kingston himself edits *Our Own Magazine for the Family Circle* (Gall and Inglis), and is, of course, a liberal contributor to its pages.

Mr. Mudie, it is rumoured, is about to establish a students' library and reading-room.

Mr. Acton Adams is at work on a bust of Mr. Spurgeon.

MM. Erckmann-Chatrian are now writing a new serial story, which will shortly appear in *Cassell's Magazine*. It will be entitled, "The College Life of Maitre Nablot," and will be based on the adventures of a young collegian during the Louis Philippe era.

An interesting gathering was held on Thursday evening last at No. 9, Paternoster-row, of friends interested in the diffusion of evangelical literature on the continent, on the occasion of launching two new French illustrated periodicals; the larger one, for adults, is entitled *L'Ami de la Maison*, and the smaller one, for the young, *Le Rayon de Soleil*, both in size and illustration, modelled on the popular publications, the *British Workman* and the *Children's Friend*. They will be published monthly by M. Bonhôte, 204, Rue de Rivoli, Paris, and in London by Messrs. S. W. Partridge and Co., 9, Paternoster-row.

#### Gleanings.

The Zoological Gardens, Regent's-park, has just lost by death one of its attractions, the great rhinoceros which occupied the elephant house for twenty-four years.

A little boy having broken his rocking horse the day it was bought, his mother began to rebuke him, He silenced her by inquiring, "What is the good of a horse till it's broke?"

A Bengal paper supplies a neat instance of confusion of metaphor. Criticising the income-tax, our contemporary hopes "the Government will not repeat the blunder of killing the calf which daily produces the golden egg."

"You cannot taste in the dark," said a lecturer. "Nature has intended us to see our food." "Then," inquired a forward pupil, "how about a blind man at dinner?" "Nature, sir," answered the professor, "has provided him with eye-teeth."

A new Chicago Fire Insurance Company, taking a lesson from misfortune, has added the following to its regular list of questions:—"1. Do you keep a cow? 2. Is it a female cow? 3. Is it a farrow cow? 4. Is it a kicking cow? 5. Is kerosene used in milking?"

Professor Owen has just discovered in the London clay at Sheppeney a new fossil bird with teeth somewhat resembling those in the Australian hooded lizard. He concludes it to have been web-footed and a fish-eater. No evidence of true teeth had previously been known in any bird.

Little Tom, being taken to church one Sabbath evening, kept awake as long as he could, but finally went to sleep and had a good nap. When he awoke, finding the minister still preaching, he innocently whispered, "Mother, is it this Sunday night, or is it next Sunday night?"

**Salmon Prospects.**—In a lecture on fish culture at the Brighton Aquarium, Mr. Frank Buckland adverted to the subject of salmon-breeding. Great things had, he said, already been done, and if the department with which he was connected were only properly supported, in a comparatively short time an abundant supply of salmon might be had at 6d. a pound.

**The African Method.**—Dr. Livingstone says that Sechele, a famous African chief, observed to him, on the occasion of his preaching to his tribe, "Do you imagine that these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them: and, if you like, I will call my head men, and, with our whips of rhinocebos hide we will soon make them all believe together."

Among the replies to an advertisement of a music committee for "a candidate as organist, music teacher," &c., a vacancy having occurred by the resignation of the organist in office, was the following:—"Gentlemen,—I noticed your advertisement for organist and music teacher, either lady or gentleman. Having been both for several years, I offer you my services."

**A Useful Lesson.**—A worthy Scotch couple, when asked how their son had broken down so early in life, gave the following explanation:—"When we began life together, we worked hard and lived upon porridge and such like, gradually adding to our comforts as our means improved, until we were able to dine off a bit of roast meat, and sometimes a boiled chickie (chicken); but Jack, our son, he worked backward, and began with the chickie first."

**An Ingenious Thief.**—During the term just ended, Westminster Hall has been visited by some very successful professors of the art of annexing other people's property. Many overcoats and hats have changed owners, and the new proprietor has in each instance entered into undisturbed possession. On the last day of term a new dodge was hit upon. A respectable-looking man took up a position on the steps of the Court of Common Pleas, just before the opening of the doors, and as solicitors and clients passed in he said, "Umbrellas, please." To each person giving him an umbrella he handed a numbered ticket, and when he had taken charge of eight—which he did within a few minutes—he took his departure with them, and has not since been heard of.

**A New Safety Lamp.**—A very valuable discovery has lately been made by a Frenchman, which is likely to entirely supersede the Davy safety lamp. It is an application of oxygen to a lamp which may be burnt with impunity in the most dangerous mine. The same inventor has also devised some means by which miners working underground may carry with them a supply of oxygen gas to inhale, in case the air of the mine becomes unfit to breathe. Another invention—that for improving the manufacture of gas—is receiving great attention. It enables double the present amount of gas to be made from the same amount of coal. The gas so made is much better and purer, and yet the amount of coke continues the same. The patentees have taken out patents for every country in Europe, and so highly is it esteemed by practical men that some of them who were erecting gasworks adopted the invention, without waiting to arrange for the royalty, telling the patentees that they would be quite ready to pay any reasonable charge.—*Leeds Mercury*.

**Making a Christmas Pudding in China.**—This is the subject of one of the *Illustrated News* woodcuts. The "special correspondent" says:—"It was my fate to spend Christmas last year in China, and the house I chanced to be living in con-



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